ZIONS HERALD

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GOD IS EVERYWHERE

OCTOBER 29, 1947

FROM COVER TO COVER

THEIR COMMON HISTORY, by the Rev. Dr. Elmer T. Clark, president of the Association of Methodist Historical Societies.

IT CAN BE DONE says the Rev. James Brett Kenna, minister of First Methodist Church, Ann Arbor, Mich., in discussing the Crusade's Church School Advance.

The Rev. Frank L. Pizzuto, minister of St. Paul's Methodist Church, East Boston, tells the story of THE ITALIAN PILGRIM FATHERS.

ETIENNE DOLET, MARTYRED PRINTER, a hero of the French Reformation, presented by the Rev. J. D. Townsend, minister of Tabernacle Church, Providence, R. I.

The Rev. Karl P. Meister, executive secretary of the Methodist Board of Hospitals and Homes, discusses the needs of retired ministers in AS I SEE IT.

The Rev. A. Ritchie Low of Johnson, Vt., presents more news about the Vermont Plan in VERMONT CHALLENGES THE NATION.

READERS WRITE

Yugoslavia

After listening to the ignorant mouthings of Roman Catholic leaders as they denounce you and your colleagues for factual reporting on your recent visit to Yugoslavia, it is gratifying to note that the four newsmen recently sent to that country by the *Chicago Tribune* also report finding freedom of religion there.

As reported under the press section of the Oct. 20th issue of *Time Magazine,* these four impartial observers state: "Everywhere we found freedom of worship. Even in Yugoslavia . . . churches were open and crowded. In Poland and Hungary religious instruction by priests is still compulsory in state schools. Nowhere has there been an official attempt to prevent people from worshipping as they please."

Keep up the excellent job you are doing with ZIONS HERALD. We read each issue from cover to cover.

(Rev.) JOHN J. BUCHANAN,
Troy, New York.

Is It Heresy?

Readers who saw your issue of Oct. 15th no doubt have been much impressed with the report of Archbishop Richard J. Cushing's address before the convention of the Holy Name Society. Many of us will receive gladly his contention that "all Christians should work together." Excepting only the irrational divisions of Protestantism, the main scandal of Christendom is the unseemly bickering between the two main branches of the faith, Catholic and Protestant.

One has to recall, however, that the archbishop is not the first Catholic to have contended that "all Christians should work together." Father James Gallager in the Roman Catholic Cathedral of the Holy Cross in Boston some seven years ago was talking the same language—somewhat more explicitly. The *Boston Daily Globe* of March 3, 1940 reported him as having said: "Praiseworthy as all the efforts at the restoration of united Christianity may be, there is only one way that such a desirable result may be effected, and that is by a whole-hearted acceptance of a divinely instituted church, teaching with infallible authority the doctrine of the one infallible Christ." Is this also the archbishop's idea of how we shall "all work together?"

Another point needs clarification. According to the press report the prelate spoke in warm favor of the American notion of the separation of church and state. "American Catholics rejoice in our separation of church and state," he said. "They can conceive no combination of circumstances likely to arise which should make a union desirable either to church or state." Protestants will recall, however, that Pope Gregory XVI had a different idea. He wrote: "Nor can we hope for happier results either for religion or for the civil government from the wishes of those who desire that church be separated from the state, and the concord between the secular and ecclesiastical authority be dissolved." Gregory's successor thirty-two years later, Pius IX, supported his predecessor in Proposition LV of the notorious "Syllabus of Errors," the proposition which brands as an error the notion that "the church must be separated from the state, and the state from the church." Moreover, we do not forget the later (1885) pronouncement of Pope XIII in his Encyclical Letter *Immortale Dei*: " . . . It is not lawful for the state . . . to hold in equal favor different kinds of religion."

The misfortune is that leaders of Catholic thought in this vicinity have chosen to heap upon the heads of those who would rather be their friends than their enemies an unseemly sum of vilification as their answer to honest questions about Catholic policy and practice. It would raise the Catholic Protestant debate to a new level of dignity if the archbishop would tell the general public and the Protestants in particular how his language is to be understood in the light of the teaching of the Popes. Is there a myste here which Protestants do not understa or is the archbishop merely heretical?

(Rev.) EARL H. FURGESON
Cambridge, Ma

Salaries

You have been very kind in publishing length my ideas on church parity and sala equalization in the March 20, 1946 and t May 21, 1947 issues of ZIONS HERALD. Y will, perhaps, be interested in the ideas another, and prominent, churchman alo these lines.

The Rev. Dr. John W. Burton was a de gate to the recent Methodist Ecumenical Co ference in Springfield, Mass. He is preside of the General Conference of the Austra sian Methodist Church. It was my privile to talk to him for a few minutes recently f lowing his chapel address at Boston U versity School of Theology. Our conver tion turned on ministerial salaries.

Ministerial salaries, said Dr. Burton, in t Australasian church, must meet a minim of 310 pounds per annum, but anything yond 450 pounds annually is frowned up Traveling expenses incidental to a minist work are paid, and incidental fees may sor what augment his income. Radio and ne paper work may give some men a total come of 600 or 700 pounds, but such ann incomes are rare. Wide discrepancies in ary are discouraged.

Dr. Burton concluded with the statem that it is his belief that a man should not paid more money for greater ability; th "if he has sacrificed himself to the minis his sacrifice should be entire, not partial.

If the above salary figures are multip by four, their approximate equivalent American dollars can be gotten.

It is also true that the cost of living Australasia is not so high as ours, and t salaries over there are being raised so what at the present time, according to Burton. But the matter that merits our n serious consideration is the honest effort our Australasian brethren to maintain sa parity.

(Rev.) GUY ALLEN
Lawrence, M

Whence the 25%?

This letter is not written with any mal but simply with the hope that someone, a having seen it, will be able to give us answer we desire.

It is, of course, the duty of the fina committee in a church to prepare a buc for the church. If this budget is to be all accurate, we must of necessity know nearly as possible what the various it will be. Church items are directly under control. Ministerial support, administra expenses, and benevolences are items are levied against us. The method used determining the assessments for the first

ıs is very clear, being based entirely upon ain fixed percentages of the pastor's sal-

ı trying to determine our benevolence ota, we are absolutely lost until we receive statement. On page 833 of the conference ıutes for the year 1947-1948, paragraph we are told that:

% is on the basis of active membership reorted this year.

% is on the basis of ministerial support romises for next year.

% is on the basis of the amount paid on pportionment to general annual confernce benevolences this year.

'his all looks very simple, until you try to l out what it is that you take 25% of. ınkly, our finance committee has never n able to solve this riddle. I have quesıed members of the World Service Comtee without success. If we are to be assed almost $1000 for this item, which is a small amount for any church, we feel t we are entitled to know where this ıre comes from.

Why not discard this mystery and figure on a straight percentage basis? Certainly basis like this present one would not be erated for a minute in a business firm.

Possibly your paper is not the place to air s problem, but it would be extremely inesting to know if we in Newton Centre alone in this confusion.

E. T. Parkhurst,
Chairman, Finance Committee,
Newton Centre Methodist Church.

ourage and Fairness

admire your courage and fairness and ristian spirit as editor of this splendid ırch paper, and pray that it may continue help all who read it as it helps me from ek to week.

Lillian B. Watkins,
Methodist Deaconess
Chicago, Illinois.

obacco Ban

Roanoke, Va. (RNS) The Virginia Anal Conference of The Methodist Church tructed its delegates to the general conence in Boston next April to vote for the ission of the reference to tobacco from the dge Methodist preachers must take upon ering the ministry.

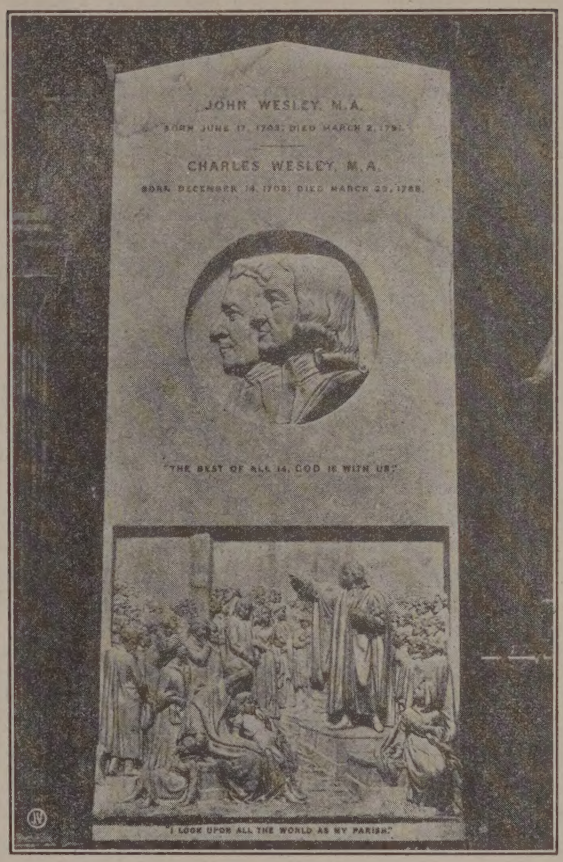
At present, a minister must pledge to rein from "the use of tobacco and other rtful practices." Those favoring deletion of reference to tobacco said during the 45nute debate here that the pledge singles t one indulgence and ignores many other ore harmful ones. Others who discussed subject said that the choice of whether not to use tobacco should be left to the cretion of the individual.

t also stated that the use of tobacco is ısidered less of a moral issue in some comınities than in others.

Their Common History

ELMER T. CLARK

International Methodist Historical Society



The only principle of ecumenicity which exists between the various branches of Methodism throughout the world is their common history. In view of this fact, it seemed rather strange that the discovery, preservation and dissemination of Methodist history received such scant consideration in our various ecumenical conferences. That defect is to be corrected, for a movement which was started in 1931 at Atlanta was carried nearer to concrete fulfillment at Springfield this year.

Under the sponsorship and by unanimous vote of the Seventh Ecumenical Methodist Conference there was organized an International Methodist Historical Society, which will bind together similar socities already in existence and is to be organized throughout the world. Bishop Paul N. Garber of Geneva, noted authority on Methodist history, was elected president, and Dr. Frank Baker of London, president of the International Methodist Historical Union, which merges into the new organization, and Dr. Elmer T. Clark of New York, president of the Association of Methodist Historical Societies, were named as secretaries. An executive committee, composed of the officers, the two presidents of the Ecumenical Council, five other persons from the United States, four from Great Britain, and one each from Australia and New Zealand, was authorized to act *ad interim* and report a completed organization, constitution and program of work at the London meeting in 1951.

Plan to Affiliate All Societies

While the new world-wide society is at the moment only in the preliminary stage of organization, and a policy has not yet been outlined, several important matters are under discussion. The first step will be to affiliate the numerous historical societies now operating in Great Britain, the United States, Australia, New Zealand and elsewhere, and then to promote societies where they do not

(Continued on page 1054)

It Can Be Done

JAMES BRETT KENNA

We started our Church School Advance three years ago. Fortunately, our excellent new building provides good facilities for a school of 500 attendance. But our actual attendance was only half that figure. And we were not sure that mere attendance in Sunday school was worth the effort involved in getting it. We live in a university center, where education is supposed to bring about observable changes in those being educated. Fortunately, we found a program that gave us some reason to hope that through it we could actually help children to achieve Christian character, not merely go to Sunday school.

Our story cannot be told in figures, certainly not in figures alone. For to help one child establish a character foundation on which a Christian life could be built, we feel is worth whatever it might cost. That our program has drawn hundreds of interested parents and children into a church school, operating on Christian principles and with the best and most authentic psychological methods we could obtain, but multiplies our satisfaction. Results?

Three years ago our enrolment was about 550, our attendance about 230 per Sunday. We had a struggle to find teachers and officers. Our use of the building was inefficient, our children confused, and many of our finest church people discouraged over any possible church school growth. Our school met in two Sunday morning sessions, with double use of the building. The shortness of time allowed, the confusion between sessions, the division of families because of the two sessions and the church service, and the difficulty of getting leadership, all were a constant burden to us. Our church school budget was only $1,700.

Today we have an active enrolment of over 800, an average attendance of 500 (all we can accommodate), almost a complete double teaching staff, a budget of over $6,000, a two and one-quarter hour session, a director of religious education, a director of music, both staff members on salary, a church building that, though new, has been remodeled to care for our attendance, a week-long program of cooperation on the part of parents and teachers, and the greatest enthusiasm this writer, who has been a pastor for quite a while, has ever seen in a church school. Besides, we have a church that has become religious education-minded, and child-conscious. Moreover, each Sunday about 100 young parents, in addition to parents who are teaching, meet for an hour diligently studying how to teach their children how to become real functioning Christians.

We submit that figures aren't everything. But we also suggest that a plan, a program, that in two active years of use has doubled enrolment, doubled average attendance, and increased the budget nearly four times, all with the enthusiastic support of the entire church, is a record that can hardly be ignored. We should say with some restraint that our people now listen with a bit of uncertainty while attending ordinary church institutes where matters are discussed which seem to us to be skimming the surface and never getting to the roots of the matter of Christian character education.

Because of the limitations under which the program which we employ must be conducted, we are not in a position to try to "sell" any church on our methods. But in fairness to the leaders who make our success possible, and with the hope that we may suggest certain steps that any church can take, that we have found to be of great help, we respond to the repeated request that we give something of our story to our denomination.

The director whose leadership we share is Dr. Ernest M. Ligon, head of the Psychology Department of Union College, Schenectady, New York. This project has been under way for nearly fifteen years. Dr. Ligon is a consecrated

On a Wide Circuit

W. W. Reid

"What Have You Got for Me, God!"

A young mother, her arms full of bundles alighted from the bus at my corner the other evening. Half a block away, her two small daughters spied her. One ran to her, threw her arms around her, and exultingly gasped "Mommie!" The other daughter stood in her place, but called down the street, "What did you buy me, Mommie? Did you buy me something, Mommie?"

And I thought of the way God's children approached Him. "Our Father . . . hallowed be thy name:" affection, understanding, fellowship. "What have you got for me God? I want something, God!"—God the convenient source of supply for getting one's own way!

In that classic on how to pray and what to pray for—written half a century ago by the late Bishop Charles Gore of Oxford, and now reissued in beautiful format by Harper and Brothers (1947)—the author makes the point that a prayer of asking is a "mere crying for the moon" unless it is grounded on a knowledge of the mind and method of God and unless we have merged our little wants into the ongoing purposes and the never-changing laws and principles of God in the universe. No matter how great our faith, the natural laws (God's laws) will not be broken for us; no matter how great our wish (which may be only envy or greed!), it is not real prayer unless it takes into account "others" and the effect of our request upon others.

Nor can we expect God to give us directly the things for which we should work with our own hands; nor set in order the wrongs in the world which are man-made and must be righted by man.

I suppose there are millions of people—even Americans—praying every day for peace; perhaps they are even making it concrete, asking for "peace with Russia." I am sure God wants peace in the world more than even man wants it, but He is not to be moved to some fantastic interference with the laws of mass psychology, the laws of economics, the laws regulating the wages of sin. Man, in the long run, must answer man's prayer for peace by making the environment and the conditions that will bring peace and make war impossible. Perhaps peace may "cost" more than war, but man can have it if he wants to pay the price.

Listen to Bishop Gore—and remember he wrote these words fifty years ago: "Our thoughts when we pray this prayer ('Give us this day our daily bread') ought sometimes to go out to unhappy communities which are being ill-treated, while Christian Europe looks on and does nothing. . . . Can we pray this prayer for ourselves and our families and our own country without a feel

ıg, deep-seated in our consciences, that omehow the terrible but health-giving judgments of God must fall upon a Christian Europe guilty of this horrible acquiesence? f we do find ourselves punished, and in our istress crying out to a God who seems deaf r powerless, there is one word of an anient prophet which would certainly apply to s, 'Your sins have withholden good things rom you'."

The Homemaker's Corner

Mrs. Harry A. Burnham

Halloween

The evening of October 31st has become argely a hilarious evening of fun and someimes mischief. It is an observance dating ack many centuries, with varying customs nd observances in different countries.

In recent years several organizations have aken a hand in arranging sane and delightul parties which give vent to the exuberance f youth and at the same time protect the roperty of one-time sufferers from gatetealers, fence-breakers, and otherwise "evil pirits" of the night.

It was rumored about in one small town hat the young people were planning a "high ime" for the evening. A young man whom hey all liked, and who was a leader in much f the fun of the town, decided that the energy which the youngsters would expend n that night might very well be put to good purpose. He organized the crowd into groups to harvest a crop of garden vegetaoles for a man who had recently broken a eg and had no one to help him.

In order to give the project a proper halloween flavor ghostly and fantastic costumes were made for the harvesters and their work was all done very, very spookily, after dark.

In the morning the owner of the garden found his pumpkins, squashes and other winter vegetables all piled neatly on the back porch and his garden trim and free from trash.

After the work was completed the group met at the town hall for "eats," which included all the usual diving for apples, etc.

Another "gang" carted and piled a winter supply of wood for a needy family.

Many halloween youngsters have sneaked baskets of goodies onto the door-steps of boys and girls who seldom have more than the bare necessities.

In Yorkshire, England, halloween used to be called "Cake Night" because of the little cakes which were always baked for every member of the family, and plenty for distribution where they would be most appreciated. These were called "Soul Cakes." It is said that the custom still continues in some places.

Many, many children in England, and elsewhere, will appreciate a soul cake on October 31st.

Christian minister, who has given himself to discovering and applying better methods of making Christian teaching more effective in terms of character. Under the guidance of this approach to Christian teaching our own church has been revolutionized in two years' time.

What is distinctive about this approach to Christian training of youth? That question is asked us everywhere we go. Let us try to answer it directly and simply. We realize that ours is only one way of undertaking this tremendous task, but because it is effective, we speak of it with confidence and conviction.

First, we believe that ordinary methods of conducting the so-called Sunday school are to a large extent ineffective in producing the desired results, namely, the achievement of Christian character in our children and youth. There are several reasons which we believe make this ineffectiveness all but inevitable. Although the list is incomplete, among them are these: ordinarily, there is in church schools no clear conception of what Christian teaching is supposed to accomplish in each particular child; there is a great lack of knowledge on the part of church school leaders of the basic facts of the psychology of personality, so that most teachers are going it blind in their efforts; there is a great duplication of effort in teaching, so that in Sunday school, where the basic things must be taught, much if not most of the time is taken reiterating things taught in many other places, for example, honesty as taught in public schools; there is a sometimes shameful and pitiful lack of cooperation between parents and church in regard to the training of children; there is this lack of cooperation in the main, because parents do not know what they are expected to do in order to assist with the efforts the church is making; and in the teaching methods there is an unfortunate tendency to put the church, its program and activities, even its doctrines, at the forefront, rather than each particular child, whose growth in Christian character should be the main objective of church school teaching.

Second, in order to meet the above factors of our unsatisfactory situation, these things we now undertake to do. First, we put the individual child at the center, and upon the basis of careful studies between teacher and parents, we undertake to determine what each child needs, in order that he may have the best chance to achieve a Christian personality.

In putting the child at the center, one of the strongest factors in our program is the parent-teacher interviews. Here efforts are made to come to a mutual understanding of the characteristics of each child, so that parents and teachers in cooperation may meet his personal needs. These interviews are basic, and required. They are conducted quarterly, at the beginning of each church school year and three times thereafter, and generally require approximately two hours' time. The objectives of the interviews are: understanding the "individual differences" of each child; agreement and plans for dealing with the child on the basis of his own individual personality; estimating the child's previous achievements in character growth; and mutual parent-teacher acquaintance as a basis of procedure.

In putting the child at the center, we operate on the basis of the fact that there are 'achievable goals' in the growth of character, just as in the physiological growth of the child. The program, on its psychological side, indicates what goals are aimed at, and gives standards for determining in what measure they have been achieved.

These achievable goals rest upon the best known methods of age-level child psychology. They are formulated in terms of attitudes that are believed to be Christian. The teaching method aims at the achievement of these major attitudes, resting in the main on the Beatitudes. Teaching plans and materials are designed to achieve definite growth, at each age-level, in these attitudes. Tests are employed, in a quiet and unobtrusive way, to determine, as between

(Continued on page 1048)

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Keep The Issue Clear

The discussions between Roman Catholics and Protestants must not imply the denial of civil liberties of either group. Religious convictions are sacred when they become personal, and in democracy we must safeguard the right of every human being to his sacred beliefs, so long as they do not endanger the freedom of others.

One such controversy between Roman Catholics and Protestants concerns planned parenthood. Here we have a matter which needs the careful thought of every free churchman. It is a deep-seated religious belief on the part of most Roman Catholics, that to plan a family is contrary to the natural laws of God. We do not agree with this interpretation of God's law because there are too many injustices that result from it. At the same time, so long as this particular Roman Catholic belief does not jeopardize our right to follow ethical convictions on the planning of a family, we have no right to condemn what appears to be a sincere conviction of followers of the Roman Catholic Church.

The point at which we are in honest disagreement with Roman Catholics is on making the government outlaw the right of Protestants and Jews to plan their families. We believe that civil liberty is jeopardized by the writing of theological beliefs into any democratic law. We believe that Roman Catholics would use the very same reasoning if laws were passed that would force people to plan their families.

In our discussion on this subject which is very much in the forefront at the present time, let us not fal victim to bigoted urges which would condemn th right of any church to believe as it chooses, but rathe let us become part of an all-out movement whic will insist that in a democracy the right to believe o disbelieve is a sacred right for all people.

A Bit Embarrassing

Indications are that Methodists in New Englan are not doing as much as they could for Churc World Service, an interdenominational project estab lished to collect and ship clothing abroad for Euro pean relief. There may be many excuses, but even i all of those were added up, there would still be man Methodist homes where usable clothing could easil be spared and given to this worthy cause.

First Methodist Church, Schenectady, N. Y. has special worship center arranged for its collection cen ter: it is at the end of a hallway, and consists of a larg picture of a child receiving gifts from Christia friends. The picture is lighted by a pale indirect ligh and gives the collection center a deeply impressiv setting. Shoes, clothing, or cash gifts for CARE pack ages can be placed there inconspicuously, and at th same time give the doner a sense of sharing with hi brother-man.

With the difficulties of another winter near at hanc certainly it must be a bit embarrassing to Methodist to know that in some areas their giving for thi needed work has lagged.

Feudin' And Fightin'

One of the current popular songs is written b Dubin and Lane. It is the story of a group of mour taineers who are "Feudin' and a-fightin' and a-fu sin'." The interesting part of the story is that despi the fact that in each stanza one of the members of th families is "got," nobody seems to know what th feud is all about.

In reading last week's announcement by the ge eral secretary of the American Council of Christi Churches, one is reminded of the timeliness of th song. Mr. Bordeaux, the general secretary, has call for an organization of an "international council Christian churches" to be held in Amsterdam, H land, next August 12-19. In calling for the meetin the American Council representative said, "The pu pose of such an assembly would be to adopt a nan to establish a doctrinal standard expressive of the co mon evangelical doctrines, to set up a representati democratic body to give a constructive testimony the Lord Jesus Christ, and to stand against the Wo Council of Churches."

It is a pathetic commentary on the state of the urch that there should be such a situation in this vided world. These "fundamentalists" (we use quo- ion marks because there is a vast difference between ndamentalists" and real fundamentalists) are actu- y more concerned with standing against the World uncil of Churches, we fear, than they are with the mediate crisis of a spiritually sick world.

Intelligent churchmen will certainly not be in- lved in the "feudin' and fightin'" of reactionary oups like the American Council of Churches, and ner by-products of theological bickering societies. The real struggle in the world is pretty obvious. It mankind's struggle to survive against the might of e atom. For men to become masters of the atom kes a faith that is total in its application. This is not e time for the "fundamentalists" to show signs of eological hyperacidity. There are real fundamental- s in the World Council of Churches who hold ten- iously to wide varieties of belief, but they are Chris- ns who have learned the happy art of intelligent co- eration. We believe that the World Council has al- ady gained the support of the vast majority of those ho want a world of peace, and that it will continue merit our increased confidence.

Dry Ice For Social Hurricanes

Dr. Daniel L. Marsh, a master at the art of colorful gures of speech, used a phrase in his annual report the trustees of Boston University last week that cer- nly sets one on a thinking spree. "Let education," d Dr. Marsh, "find a way of making impossible the nstant recurrence of those social and economic hur- anes called war and inflation and depression by opping into their 'eye' the dry ice of intelligent and ristian idealism which will sublimate them into vements of cooperative goodwill and human derstanding."

Certainly if any institution is charged with the ow" of bringing about the desired results of Dr. rsh's suggestion, education is in the very first posi- n. We expect education to deal with techniques. e expect education to create the will to carry out se techniques. It is therefore significant when the sident of a school which last year enrolled 25,725 dents declares war on war and threatens to demol- depressions.

American youth is being watched carefully by the ng people behind the Iron Curtain. They told us Yugoslavia that they were sorry our American peo- did not go there this summer to join them in the rk projects. They had learned to know young people from Denmark, Sweden, and England, but Americans were not allowed to go. These young communists wanted to know whether or not the American students were awake to the economic and social struggle of the world.

To blast the centers out of our economic and social hurricanes is most certainly the way for American education to follow, and it is assuredly the only way to end war. Our next generation of students should be motivated for the building of a secure society, and should be trained in the techniques of human relations so that greed will be unpopular, and love shall become the most realistic force in the world.

God Is Everywhere

They taught her at Sunday School, much to her surprise, that God was everywhere. Her theological ramifications reached a complicated stage, however, when she suddenly asked, "Mommie, is God in my tummy?"

The conversation that followed the amazing question soon brought to light the fact that the food she was eating was good, and since it was good, it must therefore have been God. It seemed to be a logical conclusion.

There are other little children who are being taught that God is everywhere; there are some hungry children who do not believe it!

The Hollywood Inquisition

The House Committee on Un-American Activities is having great difficulty in convincing anybody about the seriousness of its investigation into communism in Hollywood. It is too early in the stages of investigation to do any predicting, but indications now show the committee to be on the losing side.

This again illustrates the complete stupidity of the method of investigation employed by this political committee. The thesis demonstrated is that a man is guilty until he is proved to be innocent. Persons brought before the committee are publicly smeared and their cases tried chiefly in reactionary newspapers.

If there is communism in Hollywood or anyplace else in America the public ought to find it out, but such investigations should be carried out by people who are trained to investigate such matters and who have no political axes to grind. This current fiasco is just as absurd as the People's Courts of communist fame, in that it grinds away with slander, emotional outbursts, and grand-stand plays for popular support. An aroused public should demand the abolition of the House Committee on Un-American Activities.

Vermont Challenges The Nation

A. RITCHIE LOW

Several years ago a number of Vermonters invited seventy-nine youngsters from Harlem to come and spend two weeks in their homes as guests. You probably remember reading about it in the newspapers or hearing of it over the radio.

Each year since anywhere from eighty to a hundred colored boys and girls have travelled from New York to the Green Mountains on a similar good will venture. We like to think of this project as the church in action in the field of human brotherhood. The white families who did the entertaining have been in the main Protestant although a number of Jews and Roman Catholics have also acted as hosts.

The 'Vermont Plan' is so simple, so inexpensive and practical that any group with goodwill in its heart could duplicate it. This was amply proven last summer when ten states in all joined in this inter-racial movement.

The ones in the east have been well publicized but of the western states that took part in the project, not so much is known concerning them and what they did. They were Indiana, Illinois, Minnesota, Colorado and California.

In the Hoosier state it all came about through one person, Mrs. Raymond Jones, who lives on a farm in Hagerstown. She wrote in asking what she and others could do in her part of the country. Later I spent two days in Indiana, speaking in churches and schools and the result was that a goodly number of Negro youngsters were hospitably entertained in Mrs. Jones' and several of her neighbors' homes. It was a very good beginning. They are looking forward to expanding their program next summer.

In Illinois it was Esther Ewing and the Rev. Arthur Gray who were the 'main springs' that kept the wheels moving; in Minnesota, the Rev. George Stickney was the leader who made the interracial project possible in that section; in Colorado it was the Rev. Clark Garman, while out in sunny California Mrs. Jerome MacNair and the Rev. Harold M. Kingsley both had much to do with the week enjoyed by Negro, Chinese and Japanese-American children in Los Angeles white homes. They had helpers, all of them, some more than others but these individuals were the ones mainly responsible.

By and large most of the states followed the Vermont Plan and included boys and girls between nine and twelve years of age. In some places they stayed two weeks, in others but one. All of the eastern states had previous experience except Massachusetts where the Rev. J. Everett Bodge got the movement off to a good start.

In every instance those who shared their homes with children say they want to do it another year. Some youngsters fitted in better than others, as is to be expected, but by and large those in charge were well pelased with the beginning they made. No unusual incident of a negative sort has come to my attention.

A number have asked why nothing has been attempted in 'pivotal' states, naming Michigan, Ohio, Pennsylvania and Maryland. These, some have contended, are among the racial 'hot spots' where the Vermont Plan is needed.

(Continued on page 1048)

Reformation Day

Stressing the heritage of the Protes Reformation, Bishop Lewis O. Hartmar The Methodist Church, president of the M sachusetts Council of Churches, today ca upon the more than half-million Protest throughout the state to mark the observa of Reformation Sunday on Nov. 2nd.

"Protestantism stands first, last and alv for Freedom," Bishop Hartman said.

"Because it believes in the dignity and s tity of the human spirit it cannot countena coercion of any kind. Hence Protestants hore the totalitarian system wherever it pears whether in the church or state.

"The reformers proclaimed the open b and the priesthood of every believer. Protestant appeal is based on reason, rev tion and experience and its method is not of threat but of persuasion. The ac of the believer to his heavenly father is mediate and direct. No intermediary needed to guarantee hearing at the Thr of Grace.

"The objectives of true Protestantism is the achievement of worldly powers but spread of scriptural holiness throughout world," he concluded.

Personal Influence

Harold Garnet Black

Some years ago Prisoner No. 47788 at Quentin penitentiary, a man of twenty-se who had just finished serving the first years of a ten-year sentence for robbery, wr "A child cannot train itself or prepare i for a place in a highly complex society. ental affection and guidance are neces for that, and they cannot be given by mote control. Character cannot be built furnishing food and shelter, and by an personal organization. I was raised by aunt, and by a military academy."

That is the voice of experience. What young man had needed when still a according to his own statement, was pare affection and understanding—and the sonal touch.

Over eighty years ago a young married man found an unkempt little street ur playing in a ditch one Sunday morning, invited him to go to Sunday School with The boy accepted somewhat gingerly, bec a regular attendant, later clerked in her band's small-town store, and in his twenties left home for North Attleboro, M There he interested himself in church v taught in Sunday School, and finally be its superintendent, a position he held twenty-five years. He also entered the ness and political life of that city. At ei nine and with forty-two years of public to his credit, he enjoyed the reputatio being the most respected and best loved in North Attleboro's 10,500 population

'hat young married woman was my own :her; the boy, George A. Livingston.

. letter written not long before his death ised me greatly, for he wrote:

'I would like to pay a fitting tribute to memory of your sainted mother, but I e not the language at my command to ress myself as I wish to do. She started on the road which I have followed and we all to her. If I have been of any com- : or help to anyone along the way, I have been imparting what she taught me. ere are many young men and older men his and other states who rise up and call 'blessed.' Your mother was my greatest sing. Your father was a daily lesson to of a Christian business man, and I am a ch better man today for my years of daily ociation with him."

What a tribute to the power of personal luence!

Lincoln once declared that all he was or r hoped to be he owed to his mother. annah Wesley it was who took under her cial care her fifteenth child "Jackie," the ne John Wesley to whom 8,000,000 Meth- sts in America alone look back upon as founder of their denomination. Blessed parents who radiate an expanding Chris- n influence.

Children need training in the home as well in the school. Home is preeminently the ce, however, for religious training. There y must be taught the deeper values of ; there they must be made to realize that racter alone is of abiding worth. Mother's ee is the first family altar, and the relig- s fires kindled at that altar should never allowed to die out.

But parents have likewise a church respon- ility which they cannot avoid. Since the urch of the living God is the chief in- ution to emphasize spiritual ideals and to ulcate those Christian virtues which lead : to sovereign power, church attendance ght everywhere to be encouraged. It is in h a place that vision comes, that worthy bitions are aroused, that high purposes registered. No better means of saving the ldren can be found than to have them end the House of God, take part in re- ious worship, and gain spiritual insight so cessary for the new day.

Enormous possibilities for both evil and od are inherent in the parenthood—especi- y the motherhood—of America. How en- nous they are is beyond all calculation. these days of increasing tension, of rapidly ing juvenile delinquency, of economic and litical chaos, and of educational and social heaval, American parenthood will have to e itself much more seriously than ever fore, if in the post-war world people are learn the fine art of living together. Such ing, to be really successful, must have a ritual foundation. There is no other al- native.

The Italian Pilgrim Fathers

FRANK L. PIZZUTO

Much has been said, and justly, about those valiant Christians who, in 1620, set foot at Plymouth to lay the foundation of this great country of ours. Nothing or very little has been said or written about another group of fellow Christians who followed them twenty years later. They were a small group of Italian Protestants who left Italy for the same reason for which the Pilgrim Fathers left England. Seeking freedom from religious persecution, they settled on these shores as part of Massachusetts in the Bay colony and later played an important part in throwing off the British yoke.

Other Italians had already settled in Virginia receiving land grants between 1609 and 1615. Some of them established the first glass factory in America, while one Alberto from Venice became the owner of the land which later became Brooklyn, New York. One of his descendants, a judge, claims that Pietro Alberto was the ancestor of some three thousand American citizens now living in the country.

The middle of the seventeenth century witnessed a larger flow of Italians who came to Maryland, New York, Delaware and Massachusetts. In the later part of the century they were exploring the Mississippi Valley and California, establishing the first white trading post in 1695 in the vicinity of what is now Chicago.

The two outstanding figures in American colonial history with Italian names were Vigo and Mazzei. Vigo helped General Clark, using his own money to furnish his expedition, to conquer the Northwest for the United States, while Mazzei, a friend of Jefferson, was a courageous propagandist in favor of American independence. William Paca, of Maryland, was the only American of Italian extraction who signed the Declaration of Independence.

In Massachusetts, the Italian colonists were Protestants from northern Italy, where the Waldensian church for centuries had been persecuted by the dukes of Savoy. Their purpose in coming to America was to find a place where they could worship God according to the dictates of their conscience. Their Latin surnames, however, in the process of time, became Anglicized, so that the descendants of these original twenty Italian families cannot be easily recognized. There were the Loggias who came from Genoa, whose surname soon became Lodge, the Cabotos which was shortened to Cabot, and the Bigelos which became Bigelow.

A most important source of this information is a diary left us by Samuel Sewall (1652-1730), a colonial jurist, who managed the only licensed press in Boston between 1681 to 1684, and who was, *ex officio,* judge of the Superior Court from 1689 to 1690, and later chief justice until 1728.

Sewall's Diary is of great interest to those who wish to study the history of seventeenth century Boston. Here we find Italian names of citizens who were to be the forerunners of the millions who were to come later, especially after 1850. Here we read of a John Mico, a merchant of some importance in the year 1686. He had married a Mary Brattle of the Brattle family which has given the name to two streets in Boston. He occupied several civil positions and in 1690 was selectman.

Judge Sewall also mentions a Mr. Ferno, who was a constable of the City of Boston in 1714, a John Cotta, a DeVoto, a Peter Vertigone, and an "eminent non-conformist minister," the Rev. Timothy Cruso (Caruso). In the *News Letter* of June 1704, numbers 9-10, we read an interesting story about a Lieutenant Robert Brisco, an Italian resident of Beverly, then a small town. Brisco

(Continued on page 1049)

PERSONS

The First Congregational Church and the First Methodist Church in Webster, Mass. may unite under one pastor. The proposed arrangement follows the resignation of the Rev. Kenneth E. Nye as pastor of the Congregational church. A committee of eight from each of the churches met to formulate the new plan, and the Rev. John E. Collier, minister of the Methodist church, has been asked to act as interim pastor, beginning Nov. 1st. If the plan is approved by the committee of the Methodist church, services will be held alternately in the two churches either every other Sunday or a period of a month at each church. In any event, it will be a union service each Sunday, regardless of where it is held.

Under the direction of the Maine Conference Board of Missions, a series of missionary institutes is being held throughout the conference from Oct. 26th through Nov. 16th, with the Rev. Orval M. Auner as guest speaker. Mr. Auner recently returned to the United States on furlough after twenty years of service in the Central Provinces, India.

Officers of the 1948 Lasell Institute, Auburndale, Mass., are as follows: dean, the Rev. Harry P. Folger, Jr.; dean of women, Mrs. George A. Butters; business manager, Ralph A. Doane, and registrar, Mrs. Doane.

The monthly meeting of the Deaconess Aid Society of New England, Inc., will be held at Copley Methodist Church, Boston, on Nov. 4th, at 2 p. m. The devotional service will be led by the Rev. J. West Thompson, minister of First Methodist Church, Everett, Mass.

The Rev. James M. Potter, retired member of the New England Southern Conference, died at his home in Plainfield, New Jersey, on Oct. 20th. He leaves his wife, a son, Donald H., and a grandson, James F. Potter of Glastonbury, Conn.

The Rev. Leon M. Adkins, minister of First Methodist Church in Schenectady, N. Y., was a speaker at the rededication services held at the Methodist church in Pittsford, Vt., on Oct. 19th. This church was organized in 1802 and built in 1834. The current renovation job was made possible by the financial interest of a man whose parents had been pillars of the church many years ago.

The wives of British delegates to the Ecumenical Conference presented to the W.S.C. S. of the host church, Trinity Methodist Church in Springfield, Mass., two candlesticks. It is planned to have the candlesticks engraved in a way that will always recall the fellowship of the conference.

Incomplete information regarding damage to Methodist properties in the Maine fires indicates that the East Livermore Camp Ground and the Newfield Methodist Church and parsonage were completely destroyed. We do not have reports as yet on how many Methodist families have lost their homes. Last Sunday the only Protestant service held at Bar Harbor was at our Methodist Church where Miss Isabella Stewart and the Rev. Vaughn Shedd, superintendent of the Bangor District, presided.

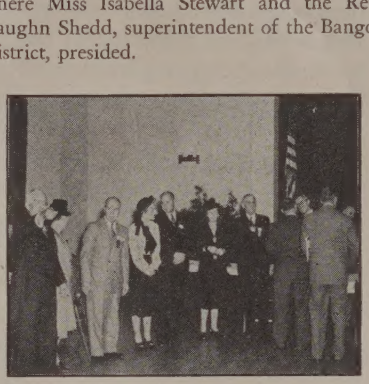

Photo by Harry Spencer

The reception line at the Methodist Ecumenical Conference at Springfield, Mass., was just ready to move when this photograph was taken. Left to right: Bishop Ivan Lee Holt; Mrs. Bullock and the Rev. Maurice L. Bullock, Springfield District Superintendent; Mrs. Wagner and the Rev. H. Hughes Wagner, minister of Trinity Church; Mrs. Hartman and Bishop Lewis O. Hartman, resident in the Boston Area; and the Rev. Dr. Harold Roberts of Richmond College, Surrey, England.

Mrs. Leopold A. Nies, widow of a member of the New England Conference, has changed her residence to Framingham, Mass., and is making her home with Mrs. Sidney Taft, 10 Concord Terrace.

DUBLIN (RNS) A 300-acre agricultural college founded by The Methodist Church in Ireland at Ballingarry, County Tipperary, was formally opened by Minister for Agriculture Patrick Smith. The Rev. J. McKinney, principal of the college, read a letter from Prime Minister Eamon de Valera asking what personal gift from him would be most acceptable to the college, and announced he had replied that a clock would be appreciated.

The observance of the 179th anniversary of the founding of John Street Methodist Church, the Mother Church of American Methodism, took place at the church, 44 John St., New York City on Sunday, Oct. 26th. At the morning worship service the sermon by the pastor, the Rev. Arthur Bruce Moss, appropriately stressed the church's continuing heritage. Afternoon features included a program of organ music at 3:15 with Roy E. McKibben at the organ, followed by the dedication of the chapel on the lower floor as "Wesley Chapel," thereby perpetua the name of the original smaller church occupied the present site. Concluding t ceremonies, the Woman's Society of C tian Service presided at an informal re tion and tea.

The Ezra Squier Tipple Lectures on C tian Biography which were delivered Drew University Oct. 6th through 9th Dr. Wilbert F. Howard, principal of Ha worth Theological College, Birmingh England, and chairman of the Eastern tion of the Ecumenical Methodist Cou will be published by the Abingdon-Co bury Press. The general subject of the s was "The Romance of New Testam Scholarship."

Flying Officer Profulla K. Mondol, so Bishop Shot K. Mondol, of the Metho Church in India, is now in England for vanced training. He will be one of the three Indians trained to fly the jet plan

The Rev. Alson J. Smith of Stamf Conn., a member of the New York Conference, has an article in the Noven *American Mercury*, "The Catholic-Protes Feud." Mr. Smith is editor of the *S Questions Bulletin*.

Foundry Church, Washington, D. C. which the Rev. Frederick Brown Harri the minister, had a postlude to the Ecum cal Methodist Conference, as well as prel It will be remembered that a special conv tion was held on Sept. 21st at which A ican University conferred degrees on sev ecumenical leaders. On Sunday, Oct. 1 the Rev. J. W. Burton, president genera the Methodist Church of Australa preached and the Hon. Norman Ma ambassador from Australia to the Un States, a local preacher and also a dele to the Ecumenical Conference particip in the service. Sartorial notes on this casion would include the fact that Dr. ton wears, when he preaches, as a sym of his office, a stole on which is embroid at each end the seal of Australasian Met ism. It is handed down from president eral to president general. Mr. Makin this service, wore for the first time the of the doctor of laws degree conferred him by Ohio Wesleyan University last sp

Governor Luther W. Youngdahl of nesota will speak at a Reformation Su service, sponsored by the Protestant Co of New York City, held at the Cathedr St. John the Divine, November 2nd at p. m.

The Reformation Day observance of B lyn, N. Y., will be held in the Hanson Central Methodist Church, November 8:00 p. m., the Rev. Dr. Stewart Wi Herman, former pastor of the Am

urch in Berlin, preaching. The Rev. Karl Moore, superintendent of the Brooklyn uth District, is chairman of the Brooklyn mmittee and the Rev. John E. Zeiter, stor of Hanson Place-Central Church, is ogram chairman.

Bishop Lewis O. Harman announces the pointment of the Rev. Peter Palches to terville (Community) and Marston's Mills, ass., effective Nov. 1st, and of the Rev. lwin T. Cooke to St. John's Methodist urch, Dover, N. H., effective Nov. 15th. r. Palches, who has been pastor of Memial Methodist Church, Plymouth, Mass., ce 1941 and during the present year has o been serving the Portuguese Methodist urch in Plymouth, succeeds at Osterville e Rev. J. L. Butler, recently transferred to e California Conference. Mr. Cooke, upon s return from five and a half years of serce as an army chaplain, became pastor at banon and Grantham, N. H. His appointent to Dover takes him back to the church om which he was called to active service the chaplaincy in September, 1940. The cancy at St. John's was caused by the transr of the Rev. Dr. J. Lester Hankins to the entral Kansas Conference.

Do you have old or current numbers of e *National Geographic Magazine* which ou would be willing to have sent to Japan r use in Christian school libraries and nong the Christian church leaders? If so, lease send them to the Board of Missions nd Church Extension, 150 Fifth Avenue, lew York City, and mark them "for Mr. hiba in care of the Rev. Everett Thompon." They will be forwarded to Japan.

The following is the list of guest preachers heduled to speak at the Morgan Memorial roadacst over Boston station WORL (950) r the first half of November, at 8:10 a.m.

Nov. 3—Dr. Wesley G. Huber, ex. secy., Evan. Ass'n of New England.

Nov. 4—The Rev. William T. Murphy, Jr., East Baptist Church, Lynn.

Nov. 5—The Rev. J. Albert Chafe, rector, St. Stephen's Memorial Church, Lynn.

Nov. 6—The Rev. Willis Browning, secretary of the Fred H. Seavey Settlement for Men, at Morgan Memorial.

Nov. 7—The Rev. Paul Orso, rector, St. Mark's Lutheran Church, Roxbury.

Nov. 10—The Rev. Henry E. Helms, Church of All Nations, The Morgan Memorial.

Nov. 11—The Rev. H. Newton Clay, Methodist Church, Cliftondale.

Nov. 12—Dr. George E. Heath, treas., Board of Conference Claimants of the New England Conference.

Nov. 13—The Rev. Walter J. Sillen, First Baptist Church, Watertown.

Nov. 14—Dr. Garfield Morgan, Central Congregational Church, Lynn.

Bowie Scores Johnson

New York (RNS) The Rev. Willlard Johnson, program director of the National Conference of Christians and Jews, who refused to sign a statement calling for a fair hearing of a report planned by the seven Protestant clergymen who recently toured Yugoslavia, was scored here for attempting to "discredit" the report.

Johnson, a Protestant minister, was rebuked by Dr. W. Russell Bowie of Union Theological Seminary, New York, member of a committee that is requesting ministers throughout the nation to sign the statement.

In a letter to Johnson, Dr. Bowie declared "You fall into the same error which others have committed, namely, you are trying to judge a report before it is presented and to discredit it in advance because of opinions which you yourself have already formed."

Johnson had earlier declared the planned report to be "wrong in principle and deserves no support." He had also stated that the report "cannot possibly be objective" since the background of some members of the delegation, the nature of their trip, and the way in which they issued statements, "guarantee its partisan nature."

Dr. Bowie asserted that "I do not at all know how far the report will be convincing, and neither I nor other signers of a recent statement are giving advance endorsement to its conclusions." He added his committee contends "that these men certainly have as much right to be heard as those Roman Catholic spokesmen who have rushed into print with vehement and sometimes almost slanderous personal denunciations."

Applied Religion

"It is high time that we began to practice pure Christianity and apply it to industrial relations," Bishop Lewis O. Hartman, head of The Methodist Church in Massachusetts and president of the Massachusetts Council of Churches, told clergymen and industrial leaders at a conference on the church and economic life at the New Ocean House, Swampscott, Friday, Oct. 24th.

"We have had our fill of dogmatic Christianity with its intellectual tests and harsh controversies," he said. "We have turned away from the religion of excessive ritualism with its empty formalisms. Now we are face to face with practical Christianity—the religion of Amos, of St. James, and of Jesus Christ Himself, who lifted up as the symbol of real Christianity the cup of cold water."

Bishop Hartman said that he hoped "that this conference, unique in its prophecy of the scope and sweep of the new awakening within the church, will be no rubber-stamp meeting, but a forum of free and unhampered discussion whose only concern is to find and follow the truth. If such shall be the program the next two days, this gathering of laymen and ministers may become historic in the records of the church life in Massachusetts."

Other speakers included Edward Dana, president and general manager of the Metropolitan Transit Authority; the Rev. Dr. Frank Jennings, executive secretary of the Massachusetts Council of Churches; Dean Walter Muelder of Boston University school of theology and Ulysses S. Harris, layman of St. Luke's Episcopal Church, Allston.

The purpose of the conference was to discuss industrial problems and employee relationships in the light of Christian principles and the meeting was sponsored by the Massachusetts Council of Churches.

Ivers Batchelder Chapel

A special rededication service, attended by the trustees, and marking the recent renovation of Ivers Batchelder Chapel, was held in the chapel at Vermont Junior College in Montpelier in October.

Response to the greetings of President John H. Kingsley was made by Dr. Alfred D. Simpson, retiring president of the board of trustees, and Dr. James A. Perry, superintendent of the Burlington district of the Troy Conference of The Methodist Church.

"A chapel has a unique place in the ministration of our daily lives," declared Dr. Perry. "A chapel is not a church. We meet in a church on Sundays for religious services. A chapel is open every day, and we come to it to see that our lives are guided and inspired and renewed from day to day."

Dr. Simpson represents one of four generations of Simpsons to be actively associated with either Montpelier Seminary or Vermont Junior College. He discussed the duties and responsibilities of the board of trustees.

"The more assistance the trustees can have in the development of policy, from all members of the institution," Dr. Simpson said, "the more effective the policy will be. Therefore, it is hoped that the faculty and student body will take an active interest in the policy of this college."

Dr. Kingsley declared it a pleasure and privilege to have the trustees present for an occasion of such significance.

"This is an inter-faith chapel, he added. "Methodist dreams and sacrifices built and have maintained it, but it is not a Methodist chapel. Here meet together Jews and Protestants and Catholics, and our services are intended to inspire all who gather here to be better men and women."

Trustees attending the services included Dr. Alfred D. Simpson, Judge Charles B. Adams, the newly elected president of the board, the Rev. G. Lewis Porter, Frank H. Ryder, Alfred H. Avery, Glenn C. Carpenter, Cornelius Granai, Harold A. Dwinell, the Rev. Rutherford H. Moore, Atty. Deane C. Davis, Lawrence Larrowe, Frew A. Howland, John Deane Peterson, and the Rev. S. W. Francis.

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Nov. 9.

DISCIPLINED LIVING. 1 PETER 1:13-16;2:11;4:1-5.

"Be Sober"

Peter, writing to a little band of hard pressed but valiant Christians in Asia Minor, exhorted them to be sober. It was a temperance lesson assigned early in Christian history. Little groups or "cells" of Christian believers were getting established in a pagan world. All around them were to be found people who were dominated by "lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries." These little groups were warned to make a definite and clean break between themselves and the hordes of pagan people around them. And the warning is not amiss in our besotted world in which large numbers get "hog drunk" on hard liquor and indulge in the wildest excesses of revellings. If this sounds rough here is a footnote: In the United States only thirty-five per cent of the people are total abstainers from liquor and there are four million alcoholics.

If anyone thinks that liquor drinking is on the decline let him read the following; "Consumption of alcoholic beverages in New York state during 1946 exceeded all previous records. In the past year 399,500,000 gallons of beer, wine, and hard liquor were consumed. Tax officials estimated the per capita consumption of alcoholic beverages at twenty-eight gallons or a little over one half gallon per week per person in the state of New York." And the rest of the United States did not lag far behind in this record of drinking liquor. The total bill for liquor in the United States was over seven billion dollars.

The battle front on the liquor issue today is not in the consuming thirst for hard liquor in the throats of millions of people. Left to their own natural tastes millions who drink hard liquor would prefer cold water. For this liquor consuming public which spent seven billion dollars for liquor last year had to learn to like it at first and later use it for social purposes. The so-called alcoholics could not consume seven billion dollars worth of liquor if their hides were like sieves.

Be Sober in Buying and Selling Liquor

If hard liquor were available free of charge and nobody made anything on it's sale, hard cider, shellac, crank case oil and dandelion wine would be used by people whose perverted tastes run in that direction.

Here we meet our old friend, "The Profit Motive" again. In this connection we are not inclined to discuss this motive when turned toward bread and shoes and othed necessities. Much may be said for people who profit in providing necessities; the world being as it is on a cash and carry basis. But much may be said against exploiting, corrupting, debauching and burning out the insides of humanity for so much per gallon. And a lot more may be said against the sleek, persuasive, seductive advertising to the tune of one hundred millions of dollars per year which is all directed toward the sale of intoxicating liquor at a good profit.

And at this point we are sorely in need of some sharp words about developing a new conscience on the liquor traffic. In a nice little town a church member opened a saloon. The defense was that the sale of liquor, considered by many as one of the necessities of life, should be in the hands of good, honest, reliable people. The words of Peter were spoken to Christians whose only hope of survival was to be found in a clean, sharp, and public break with the things which "war against the soul." If deluded people can't make the break, the church should make the break for them.

Christians Welcome Independence

Christians of all faiths and all sections India are welcoming the independence India with the "new responsibility and t new opportunity that comes with politic freedom."

Says the National Christian Council of I dia, Burma and Ceylon in identical me sages sent to the governments of the D minions of India and of Pakistan:

"The National Christian Council, repr senting the Protestant Christian churches this land, welcomes the arrival of Indepen ence Day. It rejoices that at last the lon cherished desire of the people for indepen ence has been realized. We thank God th freedom has been won without recourse violence and in a spirit of mutual goodwi and harmony between the British Gover ment and the Indian people. This is a achievement of which both the British an the people of India may be proud.

"Independence brings along with it ne obligations and responsibilities. We pray th our leaders may be given wisdom an strength to discharge them in a spirit of se vice and sacrifice, to so direct the affairs the country that the nation may rise to grea ness and prosperity; that love and brother feelings may permeate the mutual relatio ships of the citizens; that religion, race color may not mar the unity of the peop and that peace, goodwill and justice may ru in this great land of ours.

"It is the task of the churches, and oth responsible Christian bodies constantly bring their influence to bear on governmen and leaders, and to help them to the coura eous fulfilment of their duties. It is the sp cial vocation of Christians to foster a spir of mutual goodwill and trust among the di ferent communities and political parties both Dominions. It calls upon all the Chri tians of India and Pakistan to pledge the loyalty and devotion to the flags of their r spective Dominions."

One of the leading younger Christans, D John Mathai, is a member for Transport the Government of the Dominion of Indi He is also well-known as president of t All-India Conference of Indian Christian In a personal statement, Dr. Mathai says:

"The ideals for which our leaders ha fought have obviously not been fully realize Compromises have been made for the sal of a peaceful settlement which raise misgi ings in people's minds and mar their enth siasm for the future. But the victory whi has been achieved is nevertheless substant and such as to give us sufficient freedom a strength to put the country on the road progress and prosperity.

"The sense of national unity we have tained so far is largely the result of our co mon fight against foreign domination. The is a grave danger that with its disappearan

the latent disruptive forces in the country may again assert themselves. Unless some other objective equally powerful takes its place, we may find ourselves losing ground and slowly slip back into the conditions of a century ago. . . . To us Christians in India it is a call . . . to show the reality of our faith and the values for which it stands. Democracy, especially among a people who are politically immature and untried, is a potential breeding ground for selfishness and untruth. We are going to be faced in the coming years, more than we think, with these grosser manifestations of political liberty."

Getting a Kick Out of Life

William L. Stidger

"Par Golf for God"

One of my young theological friends, Ed Hambrick, grew up on a golf course as a caddy. He has a brother who is a nationwide professional, and Ed himself shoots par golf on any course without half trying.

Recently my friend moved to a New England town where the other par golfer was the town atheist who boasted, "I haven't been in a church since I was married!"

Hearing about the young preacher's golfing prowess, some of the townsmen arranged a match between the two without informing the atheist that he was up against real class. Just before they started out, the local golfer invited the preacher to have a drink. "I'd rather not," politely replied the latter. "Then let's gamble a little on holes?" "I never gamble on golf," Ed replied.

There was a large audience, and at the end of the first nine, the preacher, because it was a new course, was ten strokes behind. The local golfer was chuckling to himself over humiliating the parson. Then Ed Hambrick said, "I'm ten behind; and, after all, I think it might help my game if we did lay a little bet."

"Okay. What will it be, parson?"

"Say we put it like this. If I don't make up those ten strokes and beat you in the next nine holes, I'll take a drink with you. If I *do* beat you, you'll come to church tomorrow morning?"

"It's a deal, preacher, it's a deal!"

Then Eddie warmed up, and at the last green lay within fifteen inches of the hole. If he made it in one, he would beat Mr. Never-Go-To-Church by one stroke. But it would take a birdie to do it. Just before Ed made his putt he turned to the layman and said, 'You know what it'll mean if I get this in? It means that you come to church tomorrow morning!"

"Okay. That's what it means, preacher. Shoot."

Ed shot and took the hole in one, winning the game. The next morning the man who had never been to church since he was married was there, and there were fifty other golfers in the congregation!

As I See It

KARL P. MEISTER

The subject of this article is taken from one by S. J. Starnes in the *North Carolina Advocate*. His article is prompted by the proposed home for retired ministers and laymen of his conference. He is not convinced that there is need for this program, nor that the conference should undertake it.

All welfare work is first prompted by need. John Wesley cleaned out the Foundery in London, and by 1748 was caring for "a maid and a man" as well as some children and widows. From then, until now, Methodism has recognized the need and now in 51 different places homes for the aged are established.

As I See the Need

Does the need prevail today? It was in 1933-34 that the nation really began to be old-age conscious. The attention of our population and the government was directed toward this field of needed welfare at that time. At the beginning of 1947 there were 10,319,000 persons past 65 years of age in the nation. Since 1930 the percentage has increased from 4.2 per cent to 7.2 per cent, and is steadily and rapidly going higher. By the year 2000 A. D. it will be over 13 per cent. Insurance companies inform us that every baby born in 1947 may reasonably expect to live 64.95 years. This increase is not due to better care for babies alone. We are actually living longer.

Other facts are important. Federal Social Security became a law in 1935. Only a small percentage of those past 65 in that year were economically dependent. It is estimated now that only about one-third of those past 65 are independent, while one-third are dependent financially and one-third are dependent physically and mentally. One cannot ignore such facts. The church cannot turn aside from them and still be a church.

In April of 1947, there were 2,255,526 persons on Federal and State Old Age Assistance. In the state where Mr. Starnes resides (North Carolina), in the same month there were 37,249 aged receiving this aid. The average amount paid was $17.87 per person. This is an increase in number of .9 per cent over March and an increase of 13.9 per cent over April of 1946. It is an increase in money paid of 47.4 per cent over a year ago. One cannot set these figures aside as to need.

The greatest need comes in the ranks of those who are physically dependent on others. Money is of no value to an individual if he cannot so much as lift a glass of water. Others must be near at the time water is wanted. What good would an income of any amount do if the recipient could not have the cup of cold water lifted. "In as much as ye have done it unto one of the least. . . ."

Where Shall They Live?

There are 200,000 people now dwelling in accepted and registered homes for aged people in the nation. There are many thousands more—perhaps two million—living in nursing homes of all kinds, good and bad. It is true that not many in these public places are Methodist ministers but the conditions here suggested do come to ministers and laymen alike. Social and family life in these days are not conducive to wholesome living for the old folks. Houses are smaller, families are scattered and apartment life makes it difficult for the aged if they are dependent upon others either physically, mentally or financially. The writer's grandparents were surrounded by their children living in nearby homes but such situations do not often exist today. Families are small and sometimes the children live on the other side of the world, it may be, or more

(Continued on page 1055)

Etienne Dolet, Martyred Printer

J. D. TOWNSEND

A Hero of the French Reformation

The first half of the sixteenth century was a trying time for printers. The rapidly increasing circulation of books was sowing seeds of doubt and discontent in the minds of men throughout all Europe. Gone was the happy ignorance of the Middle Ages, and with it the unquestioned authority of tyrants. Men were no longer willing to accept without examination the rigid tenets of the church or the pretentions of the Throne. They were beginning to look at things as they really were; these men were bent on sifting truth from falsehood, even when the former was not in accord with orthodox religious teachings.

The church was not slow to perceive whither men were tending. Unless this spread of learning could be checked, the privileges of the clergy would be swept away. To check it the most atrocious forms of persecution were resorted to. Printers—being the chief offenders— were among the first to feel the irate hand of outraged orthodoxy. The makers of books, authors and printers, were immolated to the god of things-as-they-were. The wheel, the rack, the boot, the garrote wrung cries of agony from the lips of hundreds whose sole crime had been to put the printed page into the hands of the masses. The dreadful fire of persecution was to rage for three centuries (in France, at least), before tyrants came to realize that you cannot kill truth by opposing it.

Etienne Dolet was among the printers who suffered for their zeal. The little that is known of his early life can be told in a few sentences. He was born in Orleans in 1508. He went to Paris when he was twelve years old, and remained there until he was seventeen. It is supposed he spent his Paris years studying in the best schools, for at eighteen he possessed a remarkable knowledge of Greek and Latin. Indeed, he was already planning to write a commentary of Latin words and phrases. In those days educated men scorned to use their mother tongue, but wrote their poetry and letters in the language of Cicero, who was venerated almost as highly as the sacred writers.

In 1532, after several years spent in Italy, Dolet entered the University of Toulouse as a law student. Toulouse was of all cities in the world the one least likely to welcome a hot-headed liberal like Dolet. It was then the center of ecclesiastical bigotry, the headquarters of the Inquisition. All forms and shades of heresy were pursued there with dreadful cruelty. Nowhere in the world were Lutherans persecuted with greater fervor. It was at Toulouse that a boy of nine was put to torture and burned at the stake for unorthodox avowals wrung from his baby lips.

Dolet was not long in incurring the hatred of the bigots. It all came about in an apparently innocent manner. Dolet had been chosen to voice the grievances of a certain group of students. In a public oration he declared: "This city does not know justice, but wallows in superstition and cruelty." To cover any accusation of personal atheism he further said, "Only those doctrines and practices please me which are truly good and Christian." This language sounded strangely like Luther. Dolet was charged with heresy and contempt, and was cast into prison. Though he was liberated through the intervention of friends at the end of three days, he knew that he would never again be above suspicion in Toulouse, so he made haste to leave that city.

It was to Lyons he went,—Lyons famed for its beautiful silks, its culture, its printing-houses. Here he was to spend the rest of his short life, from 1534 to 1546. He quickly found employment with Gryphus, possibly the most famous of Renaissance French printers. It may seem strange today that a man of great learning should seek so humble a position. But in those days

The Indispensables

Eugene A. Nida

The clattering train jolted to a sudden stop on the edge of a tropical village in Yucatan. Beneath the open window stood an imploring, ragged boy, calling out the penny prices for the fly-covered sweet buns stacked precariously on a plam-leaf tray. "Twenty years ago I was just like this boy," said my companion, now a university student and translation helper. "As an orphan I wandered the dusty streets of a village much like this one, and sold bread to the hungry passengers who passed through on the wheezing, narrow-guage railway."

It was then that I could understand how Moisés Romero, who had been helping on the translation of the Gospels into Maya, could choose just the right words for the "weary and the heaven laden." With him, "donkeys," "threshing floors," "women grinding at the mill," "hungry multitudes," and "the five loaves" all represented the very life which he had lived. His interest in the Maya language was not an academic one concerned with deciphering the strange ancient glyphs inscribed on demolished temples and pyramids but a practical, intimate knowledge of the soul and life of a tribal nation numbering some 300,000. It was this downtrodden and neglected people for whom the Bible was destined; and it was this young university student who God had prepared through the years of impoverishment to help translate most clearly the Word of Life to those who continued to "sit in darkness."

Moisés and the many like him, the native translation helpers, are the "indispensables" in the great task of bringing to people the word of God. As the missionary first sits down with natives to record the strange-sounding words; as the native pastors later cluster about the translation table to explain meanings and offer their suggestions; and as finally the educated native speaker begins the process of translating on his own with the counsel and advice of the missionary—at each and every stage the native speaker is the indispensable opener of language windows.

The translation helper may be a blind Navaho, as Geronimo Martin is; but he may have that same genius for shedding light on obscure idioms and revealing the truth to his fellow speakers of this difficult language. Or this translation assistant may be one who was formerly a drunken mayor of a squalid Aztec village, as was Don Martin; but this onetime soldier of the Mexican Revolution, marijuana smoker and revengeful man, can translate so well—one wonders who could do better—the passages which describe the tumultuous, riotous mobs who sought the Saviour's life. The "beaten servants" and the

"unjust stewards" were reflected in the life of the enslaved peon and the cruel major-domos of Don Martin's own village.

Or the translator may be a former guitar singer in the village saloons, as was Angel Merecias; but this brilliant man has become a translator of hymns, and renders difficult passages into his own Mixteco language with a profound insight into spiritual truths embodied in such words as "holy," "peace" and "righteousness."

Whether it is the Quechua native of the windswept highlands of Bolivia, who explains "God's grace" as "God looking upon us for good," or the Karré Negro of the Congo, who speaks of the "Comforter" as "the one who falls down beside us," thus identifying Himself with us in our distress; this native helper is truly indispensable in giving God's Word to the world.

Cooperation with Catholics

MILWAUKEE, Wis. (RNS) Five Milwaukee Protestant clergymen have come out in favor of greater cooperation with Roman Catholics and against "anti-Catholic" campaigns.

Answering a questionnaire by the Milwaukee Journal on their opinion of warnings given by leading Protestant clergymen and laymen against anti-Catholicism, the Milwaukee pastors urged cooperation, on a social level, for the protection of American society.

The ministers were asked their reactions to statements made during the summer by Dr. Douglas Horton, executive secretary of the Congregational Christian churches; Dr. Reinhold Niebuhr, professor of applied Christianity at Union Theological Seminary, New York City; Dr. James Robinson, pastor of the Church of the Master, New York City, and Stanley High, roving editor of *Readers' Digest* and a graduate of the Boston University School of Theology.

They said they were in agreement with the general tenor of the statements by these men that Protestantism should be more 'pro-Protestant' than 'anti-Catholic,' and that Protestants should worry less about secular competition with Catholics and more about spiritual competition.

Greater cooperation "is vitally necessary for the accomplishment of a peaceful society in which people may enjoy the rights to life, liberty and the pursuit of happiness," said the Rev. Gordon B. Meyer, pastor of Roosevelt Drive Presbyterian Church.

"We should cooperate in every possible way," said the Rev. Earl E. Allen, "to present as united a front as possible against all kinds of current paganism, such as secularism, communism and narrow nationalism." Mr. Allen is pastor of Kingsley Methodist Church here.

printing was a profession, a vocation, rather than a trade. The printer in making a book not only set his type and corrected the proofs, but he sometimes cut his own type, and always edited the manuscript, wrote introductions, and aided and stimulated the author. Since the majority of books were printed in Latin or Greek, a man of Dolet's learning was a necessary adjunct to every printing establishment.

In 1535 Dolet completed the commentary on which he had been working for ten years, and set out for Paris to seek the royal permission to print the work. Unfortunately for him, just as he reached the capital, King Francis I, strongly influenced by the powerful Catholic prelates, signed an edict forbidding any person to print or sell any book whatever on pain of death. This was one more desperate attempt to stop the spread of learning. A year later, however, Gryphus having convinced the king that Dolet's work contained nothing dangerous, the permission to print was granted. This Thesaurus of Latin words and phrases was immediately declared by the leading scholars of Europe to be the best thing of its kind as yet produced.

In 1538, the year of his marriage, Dolet set up his own printing press. The degree of success that his undertaking obtained may be judged by the fact that he became the printer of Clement Marot, the most popular poet of the day, and of the incomparable Rabelais. For a few months he was tranquil and contented. But a man of such fiery temper and unimpeachable mental integrity could not live long anywhere in that age of repression and intolerance without getting into trouble.

By taking sides with the underpaid and dissatisfied journeymen against their masters, Dolet had managed to win the enmity of the majority of printers in Lyons. They never forgave him, and their hatred was probably at the bottom of his next serious difficulty. He killed a man. One dark night he was set upon by a crowd of ruffians (he declared they were the hirelings of his enemies) and in self defense he killed one of them. Knowing that he would be accused of deliberate manslaughter in Lyons, he fled to Paris and laid the matter before the king. Thanks to the intervention of Marguerite of Navarre, sister of Francis I, he obtained full pardon. This did not prevent his being thrown into prison upon his return to Lyons because of some technical opposition to the registration of the pardon there. He was finally set at provisional liberty, which meant that at any time he might be called up to face the charge of manslaughter. From that day his comings and goings were subject to the microscopic scrutiny of those who hated him.

No matter how careful he was, they were bound sooner or later to find matter for persecution. This they soon did find, and in what must have seemed to Dolet the most unlikely place. Here, by the way, we have an eloquent example of how intolerance will "strain at a gnat." Dolet had printed two Latin books which he believed to be eminently orthodox works. But the clergy discovered that in one of the books Dolet had listed as the Second Commandment the precept, "Thou shalt not make any graven image," and in the other he had used the word *fatum* (fate) in what they considered to be the pagan sense. On so slender a charge the printer was accused of atheism, tried before the Inquisition, and ordered to burn every copy of the two books.

For the next three years Dolet was a model of good behavior, printing and selling only books which were beyond criticism, even by the fanatical agents of the Inquisition. Then suddenly, as if obeying some imperative inner urge to serve the cause of truth, he threw prudence to the wind. From his press in rapid succession came copies of the Scriptures in French and Latin, two banned treatises by Erasmus, and reprints of Protestant books from the accursed Geneva presses. He was immediately arrested, and in October 1542 was brought before the infamous Inquisitor General, Matthieu Orry, the same who was

(Continued on page 1053)

Church Bingo Illegal

CHARLESTON, W. Va. (RNS) Declaring that bingo games are illegal in West Virginia, Attorney General Ira J. Partlow held in an opinion here that religious, charitable and benevolent groups that conduct them are liable to criminal prosecution.

Partlow's opinion was in answer to a query from the Ohio County prosecutor, Charles Ihlenfeld, whose inquiry grew out of an anti-gambling campaign in Wheeling.

The Attorney General ruled that bingo was a lottery and not a game of skill.

Prior cases on the subject, Partlow said, "serve to show that even a religious organization is not immune from prosecution for its criminal acts; and if religious organizations are not protected by any inherent immunity, most certainly benevolent or charitable organizations would not be so protected."

Sponsorship of bingo games by churches and charitable groups has been widespread in West Virginia.

Vermont Challenges the Nation

(Continued from page 1040)

It may well be so. The intention is to make a try next spring.

It is noticeable that visits have worked out best where the ground work has been well laid, where local church groups have seen the pictures taken in Vermont, where talks could be given, questions answered and problems discussed. However, even where this has not been possible, for lack of time and money, very good results have come.

Right now Harlem is preparing to entertain some of the Vermonters who've been entertaining their children in recent years. White guests will be entertained in Negro homes over a long week-end and an interesting program is being worked out by Abyssinian Church.

How much good is all this visiting back and forth likely to bring about? A great deal. An opportunity is being given both sides to get acquainted, the chance to build up friendships and to make brotherhood a real thing.

Interest in race relations, where the Vermont Plan is being given a trial, is on the increase. Public libraries are putting more books on race relations on their shelves, men and women in our churches are becoming better informed on the subject, personal contacts are being developed and a new outlook encouraged.

The Committee on Church and Race is anxious that still more be done to bring our people of all races and temperaments into a closer understanding of one another; and if we can help you in your local parish, just let us know. I can be reached at Johnson, Vt. where I still make my home.

It Can Be Done

(Continued from page 1037)

parents and teachers, what success is being achieved in the objectives of developing these attitudes in each child.

A third major point in our program grows naturally out of the above factors. It is parent-teacher cooperation and understanding. Several things are expected of parents in order that their children may be integrated in our teaching project. Parents must agree to see that their children are brought regularly to the church school sessions, continue through the two and one-quarter hours each Sunday morning, and are taken in hand as soon as the church school session ends. They must agree to attend the Sunday morning parent class, where all matters basic to our program, and to their own understanding of the Psychology of Christian Personality, are studied, discussed in general, and once a month considered in age-level parent groups. Parents are expected to give time daily during the week to the materials employed, and put into their hands, to accomplish the steady growth of each child in Christian character. These materials are distributed by mail on a monthly basis. Parents are expected to return each Sunday a report on the progress achieved during the week just ended. Forms are provided to guide them in making the studies and the reports. There are with us no financial requirements, although contributions, both of time and money, from parents, are astonishingly good.

Teaching in our church school is a major form of Christian life investment. It is a strenuous job, requiring great effort, though well within the range of ability of any intelligent and consecrated person. Some of our teachers, all of whom are volunteer workers, put in as much at twenty hours per week of work on their tasks. They have to forego Sunday services of worship, as the school meets continuously from 9:45 to 12 on Sundays. They have to attend staff meetings, departmental meetings, and spend much time in the parent interviews and in the study and creation of teaching materials, as well as in study of the children whom they teach. This service more than eighty noble people in our church—the majority of them parents—are seeking to render, with splendid enthusiasm.

In the beginning of this article we listed some of the over-all major results of our efforts in this program. Let us but add here that our church, in the main, is completely sold on our church school program. Some parents do not cooperate in the program in detail. Their children are received, taught, and guided as best possible, regardless of the fact that obviously such children cannot make the progress made by children of cooperating parents. Materials used are created, on the part of the cooperating churches, under Dr. Ligon's direction, and are shared by all churches. Reference materials are provided for teachers in our growing library, consisting of the best known publications in the field of church school literature. Last year we invested over $300 in increased library supplies. The total literature cost is little if any above what normally it is when obtained from regular publishing houses. Our own greater costs are due to added staff leadership (the director of religious education and of music); to investments in sending our leaders to study conferences and work-shops; to providing better material facilities in our building and equipment; and to providing monthly dinners for our teaching staff.

The utmost capacity of our nursery and kindergarten has been reached and all other departments are almost filled, in spite of remodeling for increased capacity just this summer. We have had complaints because preschool children brought in a haphazard, "you take care of them" sort of attitude, cannot be received; and because health authorities say we can accommodate only a limited number, due to space limitations. To safeguard health, each nursery child is examined by a health staff each Sunday morning, for signs of any infectious or contagious condition. Even so, our building and staff can accommodate only so many. We believe those who cooperate should have first consideration.

All in all, it is our conviction that our program is accomplishing great results in the acknowledged goal, the development of Christian character in terms of actual living day by day, for the 500 people who represent the absolute physical limits of our building facilities.

We have reached, and exceeded, our normal goals in the "Church School Advance" of the Crusade for Christ. To the great leader who has developed this program; and to the staff and hundreds of consecrated persons who make it function; we are eternally indebted.

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The Italian Pilgrim Fathers

(Continued from page 1041)

took part in an expedition against a band of pirates who were threatening the tranquillity of the people around Cape Ann. In recounting the story, the *News Letter*, warmly praises the valorous conduct of Lieutenant Brisco for having succeeded in rounding up the gang, and having brought its members to justice.

Giuseppe Garibaldi

During the decades between 1850 and 1870 the Italians came in greater numbers. In Italy there were revolutions favoring a united nation, and many migrated to America. Among the 20,000 who landed in the United States between 1860 and 1870 there was Giuseppe Garibaldi, the great Italian patriot, a friend of Abraham Lincoln, and a Protestant. Garibaldi was for a few days a guest of a friend in Winthrop, Mass., and lived for some years at Staten Island, N. Y.

In 1860 there were 2500 Italians in Massachusetts, most of them Genoese, who dedicated themselves to the fruit and vegetable industry. Other northern Italians, among whom many from Tuscany, started to manufacture and sell statuettes. Numerous others followed them to Boston and Massachusetts from southern Italy, especially from Avellino, a province near Naples, and from Sicily.

Twenty years later, there were some 8000 Italians in Boston, a number of whom controlled almost exclusively the city's fruit market. Many of them peddled their fruits on push-carts, while others established open stores in various parts of the city, especially in the north end.

John De Farrari

One of these fruit peddlers, the 84 year old John De Ferrari, who was born in Boston, recently donated to the Boston Public Library a million dollars. His father was from Genoa, a city whose citizens are well known for their business ability. For us Methodists it is interesting to note that he lived for many years in a small alley called Wesley Street.

Within a few more years, a large number of these Italian-Americans opened barber shops in many towns of the state. Today, they almost monopolize the trade. The Barber Association of Massachusetts claims that there are some ten thousand barber shops in Massachusetts owned and operated by Italian-Americans. A recent survey has also shown that over 200,000 people in the state are employed in concerns operated by Italian-Americans.

As these Italians prospered, thousands of others came, and in almost every town of the Commonwealth, they established their "Little Italy," with their grocery stores, banks, and stores of all kinds.

In the North End of Boston they crowded around historical Old North Church, from whose tower the Patriots signalled the progress of Paul Revere's march, made famous by Longfellow, whose poem almost every boy in the North End will recite for you if you go near the famous Christ Church.

Around Faneuil Hall, the "Cradle of Liberty," hundreds of the descendants of these Italian immigrants today control the meat and fruit markets.

From the North End thousands of these have moved to East Boston, South Boston, Roxbury, Roslindale, Revere, Medford, Dorchester, Somerville, Chelsea, Malden, Cambridge, Arlington, and almost to every town in the state.

According to the census of 1910 there were 49,753 Italians in Boston and 130,577 in Massachusetts. In 1940 there were 272,240 people of Italian extraction in the state, with nearly 160,000 votes, holding, as a politician said a few years ago, the balance of power. These figures, of course, only take into consideration the first and the second generations; the children of the third generation are not counted.

Today the 400,000 people of Italian extraction in Massachusetts are more united than ever. There was a time when politicians could manipulate them at will. They have developed a race consciousness and are very resentful against racial discrimination. Their patriotism is unquestionably high, and they would fight to the last man for the defense of their rights and liberties.

College Making Self-appraisal

Coincident with the beginning of its 175th academic year, Dickinson College (Carlisle, Pa.) has begun a complete reappraisal of itself with the aim of better equipping present and future students for careers after graduation.

The probe will include every phase of the college's activities under the plan inaugurated by President William W. Edel, who has announced that the self-investigation is probably the most extensive ever undertaken by any college of Dickinson's type. The entire faculty will sit as a committee of the whole to draw up a report on the objectives and philosophy of the college, which was founded in colonial times under the leadership of Dr. Benjamin Rush, famous Philadelphia physician.

Every member of the Dickinson faculty has prepared a report incorporating his ideas. Small committees will survey each department and extra-curricular activity, meeting frequently to discuss curriculum, methods, faculty, student body and facilities. Other groups will report on the buildings and equipment, chapel programs and miscellaneous projects of the college. Clubs, sports, fraternities and social functions will be among the extra-curricular activities that will be examined, President Edel said.

The appraisal is to be completed by June 1948.

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I Shall Lift Up Mine Eyes

A sermonette written by a youthful member of the Methodist Church in South Hadley Falls, Mass., during the pastorate of the Rev. O. W. Lorimer Sargeant.

There is a story about a miser and how he always walked around looking at the ground so that he might find any money that might have been dropped by less careful people. All his life he kept his head down, looking, until at last his neck just couldn't straighten up; the older he got the more bent over he became. The pennies he found he put away where no one could find them, for he was afraid that they could be stolen. He never spent any of them either. Then one cold winter night, he was found in an old packing case on the dump where he had tried to find shelter and sleep. He was dead, frozen to death, and in his tattered pocket was a canvas bag filled with money. The bag of money didn't keep him warm.

There is a psalm which says, "I will lift up mine eyes to the hills from whence cometh my help. My help cometh from the Lord, who made the heavens and the earth.'

The hills are certainly beautiful and a lot more interesting to look at than the ground, but some people just can't seem to straighten their necks up to get a good look.

We often say, "look at John, he cheats in arithmetic at school," but we forget to say, "look at Charles, he carried a big bundle for an old lady today." We would rather look down on John than to look up to Charles. Or we are inclined to say, "I'll never play with Evelyn again, she told me a fib" rather than, "It is fun to be with Phyllis because she has so many good ideas for things to do."

It would be fun for one to try and only see the good things. Every time we find something good to see and think about we could put a triangle on a paper to represent a hill; and every time we thought about something beneath our notice, we could mark it with a zero, meaning no gain to us.

At the end of the day what a satisfaction to be able to find more triangles than zeros and to know that for that day we had truly lifted our eyes to the hills and seen the good instead of wasting the day looking at the ground and collecting only zeros or things that would leave us as cold as the money left the miser.

= BOOKS REVIEWED =

"Committed Unto Us"

Out of a life of missionary enterprise under the auspices of the Presbyterian denomination, Dr. Lamott writes the text for the adult readers in the field of the current missionary study topic; "World Evangelism." In an unusually skillful way he treats the many-sided institutional and personal ministry which the church is carrying on for winning men to Christ. The world-wide field is surveyed, and the current methods for spreading the gospel are described. The work of the newer churches, with figures like Cheng Ching-yi of China, V. S. Azariab of India, and Kagawa of Japan, outstanding evangelists, form highlights of a spreading Christianity.

In the concluding chapters he discusses current evangelistic movements and methods, bringing the task of Christian evangelization finally to the reader's own doorstep by elaborating the opportunity in the local church, and stressing the individual's commitment. This is for your missionary study group this winter. (By Willis Lamott. Friendship Press, Inc., New York. Paper, $1, cloth $1.50)—Reviewed by C. F. Avey.

"Why Church?"

"Give young people enough responsibility . . . and they'll get more cylinders into play than most of us dream they have."

The philosophy of Margueritte Harmon Bro is to show them the way, and let them do the rest. The words of this volume are not without authority and wisdom, for Mrs. Bro comes from a family of missionaries and is herself a world traveler and missionary. She is widely known through her many magazine articles, plays and books.

The frame of this book is the story of how two young people, with their close friends, discovered the church, finding that it is both real work and real fun. Into this frame are woven numerous stories of great Christian leaders—stories that will inspire every person who takes the time to read this small book.

Good books are needed for youth evangelism, and "Why Church?" does its share in pointing the way for Christian meaning to freedom-loving and action-loving youth. Though Mrs. Bro has written primarily for teen-agers, the book is equally inspiring to every age that can appreciate the stories of courage and sacrifice. The accounts of hardships, danger and Christian adventure will make every reader live the stories again and again. In fact, an impressionable young person might be awake at night after reading the stories. But he will not have the feeling of fear that follows a ghost-thriller; rather he will feel the impact of unselfishness and sacrificial living as exemplified in the lives of such great Christian leaders as Dr. Albert Shelton, Isabella Thoburn and Kagawa. Each young person will want to follow the stories of the young people, too—the real modern young people with everyday words and everyday ideas. Every story is clear-cut and illustrative, catching and holding attention.

Where could the book be used?

It would be an ideal primer for a preparatory membership class for youth. It is full of discussible material pertaining to the meaning of church.

It could be used to suggest fields of service to young people who are interested in all types of Christian work.

It could be perfectly arranged in installments to be used in periodical youth meetings, such as Sunday evening fellowship. It has fine material for youth devotions.

"Why Church?" can be recommended for inspiring all ages to the meaning of unselfish living. (by Margueritte Harmon Bro. The Friendship Press: New York, $1.00)—Reviewed by J. L. Christian.

"Youth Courageous"

The youthful editor of the *New Life Magazine,* in a compact little handbook, talks to young people of this generation in terms that they can understand. The themes are solidly Christian, and the presentations are straightforward. The main topics indicate the author's direction: "What Do Young People Want?" "Getting at the Roots," "How We Do It," and "The Vision of Thy Tears." This is not a study book, nor a unit for young people's meetings. Rather, it is a personal testimony, a statement of conviction, from a young man to young people everywhere. It's sincerity is both convincing and catching. Definitely recommended for those young people in your family or your church. (By Thomas F. Chilcote, Jr.)—Reviewed by C. F. Avey.

"Physicians of the Soul"

The field of pastoral ministry and counseling has become a major interest in the past fifteen or twenty years. However, the art is not new, and Christians will find it as old as their religion, though it is still wholly inadequately presented in seminary courses. What the author seeks to do is to give us a history of those who have excelled in this field, from Jesus to the most recent workers. The book begins with a stimulating discussion of the healing ministry of Jesus and Paul, proceeds through the Catholic fathers, the Middle Ages, the Protestant Reformation, to the work now going on in our generation.

Methodist readers will feel that much more could have been said of John Wesley as a counselor, for his Journals are full of startling instances of disturbed minds and suffering bodies which found relief, not only through mass preaching, but through private conversation. Remember Samuel John-

son, who was piqued because Wesley was always off to converse with some distraught soul! Indeed, Methodism had its beginning when "eight or ten persons, deeply convinced of sin and earnestly groaning for redemption," sought out an Anglican priest for counsel and help.

The final two-thirds of the book is occupied with modern developments in the field of pastoral ministry. The growth of the new science of psychology, and the work of great teachers and ministers is traced in detail. All in all, the work adds up to a very needed treatment of the theme. (By Charles F. Kemp. Macmillan and Co., New York. Price $2.75)—Reviewed by C. A. Avey.

"The World's Great Madonnas"

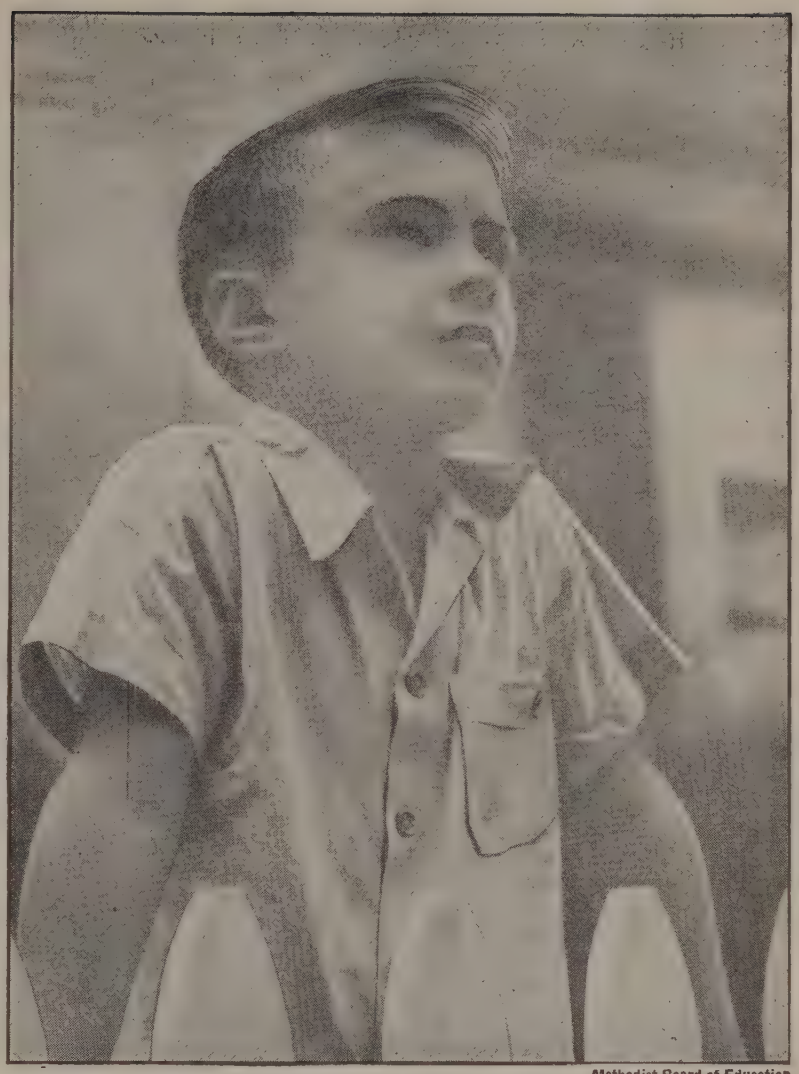
It would be difficult to find a richer and more inspiring book of its kind than Cynthia Pearl Maus' former volume, "Christ and the Fine Arts," and yet she has accomplished an equally satisfying anthology in this volume, although in a more restricted field. The author has a two-fold purpose: first, the promotion of international and interracial understanding and goodwill, for, as the dedicatory word says: "If you would understand a people, look at them through the eyes of the poet, the musician and the artist." Secondly, she seeks to exalt the Mother of Christ, and to interpret her through all that the artists, poets and musicians have done in her honor.

The goodwill motive is achieved by grouping madonnas according to their national origin, Europe, Asia, Africa, etc. The effect of this plan is definitely to enrich the reader's outlook and appreciation. Each picture (there are 114 art reproductions in all) is accompanied by an interpretation, and each section is followed by poetry, stories and music, which mount up to an amazing number.

For private reading and inspiration, this book will be a continual delight. It is the richest compilation yet made of worship materials around the theme of the Mother of Jesus. Those who are given the opportunity of leading services of worship in youth meetings, the church school, or elsewhere, should have this volume, as well as its companion mentioned above, within easy reach. It is a treasury of lovely things. (By Cynthia Pearl Maus. Harper and Bros., New York. Price $4.95.)—Reviewed by C. F. Avey.

"Great Stewards of the Bible"

This book does not seek to explore an exhaustive philosophy of the Christian principle of stewardship. Rather, it seeks to illustrate it. The illustrations are Biblical, using six great characters of the Scriptures: Abel, David, Job, Malachi, Paul, and Jesus. The treatment is inspirational, which makes for easy reading. This is a good book for beginners in the field of stewardship. (By John E. Simpson. Fleming H. Revell, New York. Price $1.25)—Reviewed by C. F. Avey.



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The Church Carries on in Korea

A. Kristian Jensen

Seoul, Korea

Under the political and economic strains and stresses that exist in Korea today, it is difficult for church life to be normal.

Some of the best-trained Korean Christian leaders have been persuaded to help the American Military Government solve the new Korea's government problems. Others were driven out of the church by Japanese pressure and still others were forced out by groups of their brethren within the church. All in all, today we are without the full-time leadership of some of these men whom we had counted upon most for leadership in these postwar days. We hope they may again be able to give full time to their church. If not, we have the necessity of raising up a new leadership, and this is no easy task.

In the city churches, the war years brought more persecution. When the earliest missionaries returned, they found many city church doors closed. They found small, brave congregations hanging on in other places. This picture is much brighter, and many of these churches are now crowded.

In the country, it was easier to keep the churches open. We were happy when we saw the results there. That was a rich dividend for the efforts we made in training lay leadership during prewar days. Those men who had come to our laymen's classes, young and inexperienced farm-boys, came to our postwar district classes as grown Christian leaders, men able to stand up and speak, and to take an intelligent part in the discussions. They spoke well and preached surprisingly well.

When I attended the Chemulpo District meeting, last fall, I first saw these new leaders in action. The district had grown so large that we had to divide it into two districts, with over forty preaching points in each of them. One of the districts will retain the old training-center and dormitory in Chemulpo —but the new district must build a dormitory and center for its own classes to develop its own lay-workers out at the city of Kangwha.

It was also at a memorial service on Chemulpo District that one dear friend spoke about his nextdoor neighbor in this way: "I am sorry he died. While he lived, he never failed to be present in our village church. He lived a mile from it, but he came even in the worst weather. He inspired the young by his saintly life; he challenged the rest of us by his loyalty and good works. Before he died, he called me to his bedside and gave me charge of the church. I can't preach nearly so well as he could, but I promise you all I will do my best." Then he sat down, and we all had tears in our eyes because we, too, knew and loved him. Those lay-leaders are good men!

Yet we all realize that without the better-educated full-time preachers, the church would be much poorer. We must not forget the debt we owe to those loyal regular preachers who stood by their churches during the hard years. Often their families had little to eat, and yet those men turned down offers of more salary from outside the church in order to remain on their charges. When I arrived, many of them had very little clothing, their parsonages were in ill-repair, their children were kept out of school because the preacher's salary was not large enough to pay those bills. How some of them managed to live is still a mystery. But they carried on.

One young pastor came in yesterday for some relief clothes which some of you American friends had sent for that purpose. He received a used suit of clothing for himself, some children's clothes, and a warm winter coat for his wife. He was so moved that he could scarcely thank me for it, but before he left, I was also moved by the report he made of his work. He has been serving a poor country circuit. His salary is small. But he has helped to build two village churches out there, and now they are looking for a preacher to serve the new circuit of four churches which they organized this spring!

Last week, a district superintendent came for clothing for three of his preachers. He, too, had good reports. They have built three new churches, and they need a new pastor for a new circuit. But he also needs two pastors for circuits where they have not been able to have a preacher for nearly two years.

It is a heart-breaking experience to see the dearth of Christian literature here. The shortage of paper is so acute. Wherever I go, they ask me to sell them songbooks and Bibles. We received a few thousand Korean Bibles as a gift from the American Bible Society, and one of our good Korean friends printed 15,000 Korean songbooks for us. But that is only a small portion of what we need. Korea may be the only place in the world where Christian hymnals and Bibles are eagerly sought on the black markets!

I am sorry that all the pictures of our Korean church life are not so rosy. There are frictions and tensions among some of our Christian people. We are praying daily that they may solve their problems in a Christian way, and that the Korean church may be saved from un-Christian experiences and long-time divisions. We want you at home to know that it is much easier to become partakers in such a struggle, no matter how difficult that may seem, than to remain a Christian influence while these difficult situations are ironed out. I am happy that I am here. I believe God will bring Korea out of these periods of trial and tribulation, and make her church a blessing for all the Far East.

The mission schools are crowded. In the Seoul mission higher schools alone, we have the ears daily of over six thousand young Korean men and women. This is a challenge in a time when pagan philosophies are begging for their attention! But Methodism in this crisis period does not have one male missionary free to give his full time for this important task. Some of us are doing what we can. I am giving bits of my time as a trustee in one high school where twelve hundred boys are in our hands for six to eight hours, every day of the week. How I wish I were four or five, instead of just one person. The opportunities are so unlimited and the doors are open. Korea is looking for the answer to her problems. If we were ready to demonstrate it, I believe these young people would be persuaded to accept Christ as their way of life.

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Etienne Dolet, Martyred Printer

(Continued from page 1047)

satirized by Rabelais under the name *Nostre Maistre Doribus*. An impressive list of charges was lodged against him: printing the above-mentioned books, eating meat during Lent, walking about in church irreverently during mass, using the word *fatum* in the pagan sense, etc. He was found guilty and delivered over to the secular arm as a heretic. This meant being burned at the stake. Unwilling to accept the judgment of the Inquisition, Dolet appealed to the powerful Tribunal of Paris.

Dolet's friends immediately got busy with the happy result that the king again pardoned him. It was, of course, understood that he would never again print a line without specific royal permission. Dolet had scarcely reached his home in Lyons when he was arrested on a new charge. This time a package of banned books bearing his name and address had been seized in Paris. The poor printer protested that this was a plot against him, that he was innocent of the whole thing, which was probably the truth. Knowing that he would have little chance of convincing his judges of his innocence, he escaped from prison and made his way to the Piedmont where he remained in hiding for several months.

Unable to resist the desire to see his wife and children, he came back into France, and was captured at Troyes and carried off to Paris for a new trial. Fresh evidence had to be found, as the royal pardon had purged all his old crimes. This was found in the one book he had printed since his liberation, a Dialogue wrongly attributed in those days to Plato. The Dialogue was written to prove the immortality of the soul; but in it one of the speakers used the argument, "When you shall be dead nothing can harm you, seeing that you shall then *be nothing at all.*" Here was clearly a denial of immortality. So for printing the three words *nothing at all* Dolet lied. He was found guilty of atheism and sentenced to have his tongue torn out and to be burned at the stake. To escape this dreadful form of death, Dolet in his cell signed a document in which he humbly submitted to the will and beliefs of the church. On August 2, 1546, Saint Stephen's Day (Etienne is French for Stephen), he was taken to Place Maubert, hanged by the neck, and reduced to ashes.

While Etienne Dolet never openly espoused the cause of Protestantism, he was unquestionably one of those who did the most to advance the cause of the Reformation in France. Here, certainly, was a man who could say with Saint Paul, "We glory in tribulations."

Miscellaneous Advertisements

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B. U. S. T.

The incoming Junior class started its course through Boston University School of Theology on Thursday, Sept. 11th. The men responded enthusiastically to the orientation and testing program, now in its second year, a program for which we have been highly commended across the nation. It is a combination of lectures, field trips to historic Boston and vicinity, fellowship programs, worship, and testing. The last consists of nine tests administered jointly by Professor Paul E. Johnson and the Admission Office of the university.

During the present academic year Dr. Leslie and Dr. Cameron are on sabbatical leave, the former on an extensive trip in Africa, the latter active in France. Home from sabbaticals are Professor E. P. Booth and Professor Adolphus Linfield who is now giving full time to the Crusade Challenge Campaign.

You have already learned of the critical illness of Dr. William H. Stewart. His place of leadership is being assumed by Professor Stanley H. Martin. You will find a write-up of Mr. Martin in "this Is Your School." He is doing an excellent piece of work and needs your unstinted support.

New faces in our faculty family this year are of the following part-time teachers: Rabbi Joshua Loth Liebman, offering "The Nature of Man in Jewish Thought;" Roger Hazleton of Andover Newton Theological Seminary offering the course in "Worship;" Chaplain James Burns of Massachusetts General Hospital assisting in clinical and pastoral psychology; Dr. Malamud of our medical school presenting a staff of experts in "Psychiatry and Pastoral Counseling:" Miss Mary Lichliter, teaching "Measurements in Educational and Vocational Guidance;" and Mr. Prentiss Pemberton, New England Secretary of the Student Christian Movement, instructing in "Student Work Leadership," the course which Professor Martin temporarily gives up in order to put the Crusade Challenge Campaign over the top.

The dates this year for the Preaching Conference are November 3, 4, 5,. It will convene at Copley Methodist Church on Monday at 2:30 p.m. Come on time to hear Dr. Ralph W. Sockman begin the great series of addresses on "Resources for Preaching."

European Conditions Growing Worse

NEW YORK (RNS) Conditions are growing steadily worse both morally and physically, Dr. Otto Dibelius, bishop of the Evangelical Church for Berlin and Brandenberg, declared on his arrival here. A guest of the Federal Council of Churches and the Evangelical and Reformed Church, the bishop will address church groups in the east during his stay in this country.

Bishop Dibelius said the coming winter would be "perhaps the worst in our whole lives."

"The harvest in Europe," he explained, "has been very unsatisfactory and the lack of fuel is acute. In cities like Berlin nearly 2,000 people die by starvation and malnutrition every month, and during last winter an equal number died from cold."

He was somewhat optimistic about signs of the beginning of a "new religious outlook" among students, scientists, portions of the press, and many leaders in public life.

"There is a growing tendency," he asserted, "to think beyond the material level and to seek the answer to our problem in things spiritual. There seems to be hope that this insight may become universal, if, of course, the people can be kept alive in the meantime."

Bishop Dibelius' itinerary follows:

Oct. 20—Union Theological Seminary, New York.
Oct. 21—American Committee, World Council of Churches, New York.
Oct. 24—Richmond, Va.
Oct. 26—Washington Cathedral, Washington, D. C.
Oct. 27—Interview with President Truman.
Oct. 29—Reading, Pa., Evangelical School of Theology.
Oct. 31—Gettysburg, Pa., Lutheran Theological Seminary.
Nov. 2—Pittsburgh, Reformation Day Service.
Nov. 3—Pittsburgh Ministerial Association
Nov. 5—Chicago.
Nov. 18—Executive committee, Federal Council of Churches, New York.

Headlines from Albany

The Rev. J. Edward Carothers, Calvary Methodist Church, Albany, N. Y., presents a running commentary on the news of the religious world:

Six young Buddhists and their pastor spent last weekend in fellowship with the congregation of the First Methodist Church of Albany. The Buddhists came from New York City especially to engage in discussions about the relationship of Buddhism to Christianity.

The Buddhists described how their church in New York carries on its work, and some of the Methodists were surprised to find that there was very little difference between the Buddhist church and their own—that is, except in matters of belief.

For many of the Methodists, this was a first contact with anyone of the Buddhist faith, but not so for one of the members of the Buddhist group who is employed as a private secretary in the Methodist Board of Missions in New York.

It may be that this novel gathering of Buddhists and Christians is only a straw in the wind. We should remember that some of the speakers at recent world conventions of the various denominations have asked for a meeting of the various religious groups of the world.

It is now announced that there will be a World Congress of Religions in Boston just exactly one year from now. The session is set to begin on October 23, 1948

The purpose of this World Congress of Religion is to throw the support of all religions behind the United Nations. Understand that this is not a congress of Christians or Jews or Moslems. It is a congress for all religions. One thousand delegates are going to be there. Even at this early date, 650 of them have signed up to come.

In order to send a delegate, a religious group must subscribe to four items. It must believe in God. It must desire brotherhood and fellowship. It must believe in international justice. Finally, it must believe in supporting the United Nations.

It would appear from the news we are getting somewhere on the big issue of racial equality. Down in Atlanta, Georgia, the Episcopal Church has said that from now on when it holds a convention it will go only to those towns or cities where there will be no discrimination against Negro delegates. The resolution was passed as the result of certain discriminations shown at the meeting earlier this week. However, it is apparent that future relations are going to be better. The discrimination has been in regard to hotel and dining accommodations; but the action of the church may encounter difficulties for there is a state law in Georgia which requires segregation in hotels and public dining rooms

The Unitarian Church, meeting in Washington, refused to pass a similar resolution which would have placed all future gatherings of the General Convention in cities where colored delegates would have all rights enjoyed by the others. It is somewhat surprising to find the Unitarian Church taking a more conservative action on this matter than the Episcopal Church of Georgia.

The Methodist Jurisdictional Conference, which will meet next June in Albany, was required to make certain that no discrimination against colored delegates would be practiced; and it is a tribute to hotel and restaurant operators in Albany that they gave promise of equal treatment to all.

But just to keep the conscience of the church tender, the Council of Church Women issued a statement this week saying that the church is setting a bad example, and that it still has much guilt on its record; and that it is even now practicing segregation and racial discrimination.

Russian officials in the city of Berlin permit freedom of worship but they may not be fond of the sermons. This observation of Bishop Otto Dibelius, who is now visiting the United States, was made when he spoke at Union Theological Seminary earlier this week. The bishop, who heads the Berlin-Brandenberg section of the Evangelical Church in Germany, said the Russians are suspicious of any church gathering because they cannot understand how any group would gather together except for political purpose.

Bishop Dibelius frankly stated that every move he made in the United States would be carefully observed by the Russians because, he said, his present trip to this country was suspected by the Russians of having political implications.

The bishop said the Germans are not going to sit down and wait for help to come although the need for food is urgent. He stated that Germany's staggering death rate would reduce the population of that nation to a mere 40 millions unless the death rate is arrested by relief. This would mean a population loss of more than twenty millions—most of it by starvation and exposure.

The Baptists have expanded their relief warehouse tenfold in New Orleans. The denomination expects to collect clothing for one million persons by the end of November.

Dr. George D. Stoddard, former New York State Commissioner of Education and now president of the University of Illinois is almost certain to be elected Moderator of the Unitarian Association next May when the convention is held in Boston.

President Truman will serve as National Honorary Chairman of National Brotherhood Week, which will be observed in the churches and synagogues next February.

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Their Common History

(Continued from page 1035)

now exist in the twenty-five or more geographical and denominational sections of the Ecumenical Council. A news service should be established for circulation among the various sections, which may receive considerable development on a self-sustaining basis. This should be followed in due course by an ecumenical historical magazine or review. The society will probably sponsor various books in its field from time to time. And, of course, a policy of finance must be worked out.

Those who, on both sides of the Atlantic, have long striven to develop a worthy historical movement in Methodism are of the opinion that the step taken at Springfield has deep significance. The popularization and wide dissemination of the facts of our history can do more than any other one thing to create among Methodists the morale and loyalty so greatly needed now. No person who knows our history and heritage, who has felt his heart strangely warmed with the heart of Wesley or has in spirit ridden the long trail with Asbury, will be likely to desert our altars or dail to support our institutions.

Not the least advantage will be the binding together in closer fraternity, through a knowledge of what is happening in the various sections, of all the branches of the world-wide church. The proposed news service may well have the effect of producing Methodist union in all vital respects long before we can hope to achieve organic union through legislation and the adjustment of ecclesiastical machinery. Had this feature been well under way it might have been possible, for example, to have developed the Crusade for Christ, especially its evangelistic feature, on a world-wide basis.

It of course goes without saying that an insistence on our own history should not, and will not, be aimed at developing a narrow denominational loyalty that is inconsistent with the spirit of catholicism and cooperation which has characterized Methodism from the beginning. But no people that does not reverence their past will ever build a worthy future. There are values in Methodist history that our people must know and that must be projected into the atmosphere of the whole ecumenical movement. It is hoped, therefore, that the new and wider movement will receive the sympathy and moral support of the whole church in America.

As I See It

(Continued from page 1045)

often, "in a suitcase or trunk." There is no room in the inn for the old folks.

Methodism cannot meet all the need but it has been helping and should do more. One of the greatest fears of life according to Dr. E. Stanley Jones is "fear of old age and insecurity." Methodism has 51 homes and agencies for the care of the aged affiliated with the Board of Hospitals and Homes of the church. Each year more than 4,000 persons dwell in such places. They are of three types. The dormitory offers complete living for the well and the sick who became ill after admission. The demands for this type of home are increasing. Every such home in Methodism has a long waiting list. If there were no need there would be no waiting lists.

The second type is the cottage type. Many conferences in the south through the Conference Claimants funds own individual cottages for retired ministers and their widows. These are scattered over the conference area and offer wholesome living as long as the residents are able to care for themselves. The Penney Farms in Florida are a splendid illustration of private living for retired ministers. However, until recently there was no total security for the residents. One had to leave when death occurred to the other companion. And there was no permanent place to go when physical misfortune came to either or both partners.

The Hebrews of New York City have recently opened an apartment house for more than 800 aged persons with all needs of the persons provided for, such as hospital facilities. This plan is developing rapidly in cities where individual couples have sufficient income to provide privacy. This is a splendid plan for those accustomed to city dwelling.

A newer type than the cottage plan and the domitory plan is a combination of these two. The Elyria (Ohio) Methodist Home for the Aged was the first in Methodism to organize on this plan. It is the plan of placing cottages for able bodied couples on the same campus with the large dormitory where all facilities are provided for sickness or other weakening causes. The main governing body guarantees life care. If the couple is able to care for themselves they live in the cottage to the end of the way. But as people grow older they become less able to care for themselves and need the attention of others. As long as they can care for themselves they do so, but when need arises, they are moved into the main dormitory where all facilities for care are provided. They commit themselves to the home by contract and if they can pay they should.

The Church's Place

Methodism as a church cannot look aside from these facts and developments. Many conferences are now doing great work in caring for the aged. Efforts should not be confined to ministers and their wives but should include laymen as well. This our church is doing. There are many long established homes which are crowded to capacity and with an ever-increasing demand as shown by the long waiting lists. There are cottages for retired ministers in several conferences. The Western North Carolina Conference is following a combination of the dormitory and cottages on a 212 acre site just at the edge of Charlotte. The Pacific Northwest Conference is likewise building on a beautiful location overlooking Puget Sound. The Iowa-Des Moines and the Northwest Iowa Conferences are developing these plans also. In all of these institutions there will be comfort in cottage and dormitory for ministers and laymen.

The above places will be "wayside inns" for all worthy retired people. Those who can pay and those who cannot, will live there. It is an act of mercy to lift the cold water for the rich as for the poor. The only difference is that the one may be able to provide his own finances while the church, the state and the nation may provide support for the other. If the church does not do more of this work in caring for the aged even though others may pay for it, the government will, because living standards of our day demand that we no longer neglect the old folks. We already have neglected them too much. Christ would say "feed my sheep" and "as I see it" that means care for the old folks too.

There is a need. The church is doing something now and "as I see it" Methodism must do more.

Church-State Separation

Washington, D. C. (RNS) Archbishop James H. Ryan of Omaha, chairman of the administrative committee of the National Catholic Welfare Conference here, has declared that "Catholics accept all the Constitutional principles on which American democracy is based, including separation of church and state as embodied in the First Amendment."

The archbishop made his statement to the *Washington Post* in response to an editorial in that paper commenting on the formation here of a Protestant organization "to insure the separation of church and state."

"It is highly regrettable today," Archbishop Ryan stated, "to see argument over separation of church and state becoming a cause of tension between religious groups and a principle of division among citizens.

"This defeats the original intentions of the First Amendment. Its purpose was to do within the national community exactly what President Truman, in his letter to Pope Pius stated to be his own desire, to support and contribute to a concert of all the forces striving for a moral world."

Archbishop Ryan declared that the First Amendment was aimed at helping to create and maintain an American community wherein both faith and freedom might flourish, through equal freedom for all faiths.

"Separation of church and state," he said, "is a principle of political union between men of different faiths, designed to support their cooperation toward social justice and civic amity."

The prelate asserted that any doubt about whether the Catholic Church accepts separation of church and state "can be entertained only by those who have reduced the principle to a meaningless slogan."

He contended that in the matter of Federal aid to education, Catholics are not seeking special favors.

Actually, he said, their position is entirely American and democratic. Catholics are perfectly willing, he added, that all non- profit, church-affiliated schools of all denominations have a right to any Federal aid that is given to other schools.

"There is nothing in the Constitution to prevent this Federal aid," he asserted.

Bible Instruction in Schools

Atlanta, Ga. (RNS) Bible instruction in public schools was disapproved by the Atlanta Baptist Association at its annual meeting here. The group took the action in approving a report of its committee appointed last year to study the subject of religious instruction in the schools.

"As great as the need of Bible teaching for our youth is, the preservation of religious freedom in America is a greater boon, and must be preserved at all costs," Dr. James L. Baggott, of College Park, chairman of the committee, said.

Stating that the rearing of generation after generation without religious instruction would cause a "deepening of paganism in our nation," the committee urged a greater effort in the home and church to provide Christian instruction.

The association recommended the teaching of Bible to children in local church kindergartens and in similar schools for grade and high school students. Lengthening of vacation Bible schools from the usual two to eight or ten weeks was suggested.

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